

RESETTLEMENT OR RESENTMENT?  
EXPECTATIONS AND EXPERIENCES OF  
RESETTLEMENT OF SOMALI AND SUDANESE  
REFUGEES LIVING IN NEW ZEALAND WHO  
HAVE COME FROM REFUGEE CAMPS IN KENYA

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## LIST OF ABBREVIATIONS

Abbreviation	Description
AIDS	Acquired Immunodeficiency Syndrome
BMA	British Medical Association
CARE	humanitarian organization fighting global poverty
CCANZ	Christian Conference of Churches of Aotearoa New Zealand
DFID	Department for International Development
DRC	Dadaab Refugee Complex
DRC	Democratic Republic of Congo
ESOL	English for Speakers of Other Languages
FGM	Female Genital Mutilation
GTZ	Gesellschaft für Technische Zusammenarbeit (German organisation working for sustainable development)
HIV	Human Immunodeficiency Virus
ICCI	Inter Church Commission on Immigration and Refugee Resettlement
ICC	International Criminal Court
IDP	Internally Displaced People
IOM	International Organisation of Migration
IRC	International Rescue Committee
JRS	Jesuit Refugee Services
KDRA	Kenya Department of Refugees' Affairs
LWF	Lutheran World Federation
MA	Master of Arts
NCKK	National Council of Churches of Kenya
NEP	North Eastern Province (of Kenya)
NGO	Non Governmental Organisation
NZD	New Zealand Dollar
NZIS	New Zealand Immigration Service
NZQA	New Zealand Qualifications Authority
NZRC	New Zealand Refugee Council
NZRSAA	New Zealand Refugee Status appeals Authority
OAU	Organisation of African Unity
PTSD	Post Traumatic Stress Disorder
Qtr	Quarter
RMC	Refugee and Migrant Commission
RMS	Refugee and Migrant Services
RS	Refugee Services
RSA	Returned Servicemen's Association
SPLA	Sudanese People's Liberation Army
TFG	Transitional Federal Government (of Somalia)
TKK	Toa Kitu Kidogo {Swahili phrase which means giving money to corrupt}
UC	University of Canterbury
UK	United Kingdom
UN	United Nations
UNHCR	United Nations High Commission for Refugees
UNIFEM	United Nations Development Fund for Women
USA	United States of America
USCR	United States Committee of Refugees
WFP	World Food Program
WHO	World Health Organisation
WRD	World Refugee Day
WTK	Windle Trust Kenya



## **ABSTRACT**

Today the world has over 42 million refugees and displaced people. Of these, Africa has approximately 7.5 million refugees, most from the Horn of Africa, and 21 million internally displaced people. Historical injustices stemming from colonialism, as well as other political and socio-economic factors, have contributed to continuous conflict between communities in Africa. In particular, political turmoil in Somalia and the civil wars in Sudan have led to a refugee influx into refugee camps in Kenya. The Kakuma and Dadaab refugee camps host about 360,000 refugees mainly from these two countries. Kenya, like many other countries to which refugees flee, lacks adequate resources to cater for such a large number of refugees. For this reason, the United Nations High Commission for Refugees (UNHCR) has embarked on a resettlement program to relocate some refugees into western countries, including New Zealand. New Zealand is a signatory to the 1951 United Nations Convention and 1967 protocol relating to the status of refugee protection and hosts 750 refugees annually; some from refugee camps in Kenya.

This study focuses on Sudanese and Somali refugee migrants in New Zealand who have been resettled from refugee camps from Kenya. It examines the expectations and experiences of these refugees in the camps in Kenya, how these impact their resettlement in New Zealand, and the policies which the two countries have in place to address their issues. Somali and Sudanese refugees in the process of being resettled in New Zealand, as well as agencies working in the Dadaab Camps in Kenya, were interviewed in eight in-depth interviews and two focus group discussions. Data were also gathered in New Zealand in eight semi-structured in-depth interviews and two focus group discussions.

The findings indicate that refugees are persecuted and tortured during their flights to the camps. In the camps they face insecurity, rape, and structural oppression. They lack basic necessities such as food, clean water, and sanitation, and live in overcrowded makeshift homes with no educational or health services. In contrast to what is actually presented, refugees generally have very high expectations of a successful life in resettlement contexts. Upon resettlement in New Zealand, Somali and Sudanese refugees report feeling secure and enjoying access to better education, health and social services. They also, however, face

challenges ranging from culture shock, different climatic conditions, language barriers, discrimination and racism.

The findings further show that pre-arrival expectations and experiences of Somali and Sudanese refugees affect their subsequent behaviour, well-being, and health, which in turn impacts positively or negatively their efforts to integrate into their new communities in New Zealand. Appropriate human-services responses that could help to resolve some of the resettlement challenges faced by refugees are identified. Substantive policies, both in Kenya and in New Zealand, to address inequalities between refugees and host populations are recommended, and refugee issues that require further research are suggested.

## **DECLARATION**

I hereby certify that this thesis is my original work and does not contain any previously submitted work for any award in any institution of learning. Any published materials used for the purpose of this research have been duly referenced. Pictures forming part of this thesis were taken and have been published with acknowledgement and consent from the persons appearing in them.

Signed .....

J M Marete

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Lastly but not the least, my gratitude to all participants who provided me with information and insights for this research.

I thank you all most sincerely.

## **DEDICATION**

This research is dedicated to you resilient children, women and men incarcerated in refugee camps in Kenya. Remain strong; your day of solace is coming.

## **PROLOGUE**

### **The Journey of Somali and Sudanese Refugees from Camps in Kenya to New Zealand**

Civil wars and ethnic fighting in Somalia and the crisis in the Darfur region in the Sudan have resulted in a steady stream of Somali and Sudanese refugees into the neighbouring countries of Kenya, Egypt, and Yemen.

Many of the refugees find their way to places such as New Zealand, Sweden, Australia, and the United Kingdom, and their individual stories and hardships sometimes remain hidden behind the banal generalities often attributed to political outcasts. The stories of these people and the decisions taken by governments and agencies combine to reveal starkly frightening tales as well as stunning examples of resilience of the human spirit. More often than not, however, the narratives highlight depressingly sad examples of broken and fragmented families.

This study was inspired by my own observations as a Kenyan living and working in Meru, Central Kenya, and the questions I had about why people were fleeing their own countries, what they hoped to achieve upon arriving in my country, and whether my country and others were doing what was necessary, not only to assist these refugees but to ensure that their countries were being supported appropriately.

According to the news media, the common cause for many people to flee from countries in this area was due to, famine, conflict, and war in their homeland. I wanted to find answers to my questions that were not being answered either by the international news media, or by political explanations in government papers on the subject.

My job in Kenya as a teacher, and later working with marginalised communities in creating awareness about infectious diseases such as HIV-AIDS, often caused me to reflect on how vulnerable migrants were, with all the disturbing news of political crisis in their countries. I was inspired by resilient and hardworking students from these migrant minorities in Kenya who were enrolled in the school where I taught, who despite all the tribulations and hardships they had faced in their lives, continued to perform well. Learning of their experiences made

me realize how fortunate people in politically stable countries are; even though many did not appreciate this fact.

I was successful in winning a scholarship to study a Masters Degree at the University of Canterbury, which enabled me to study and write in the relative calm of a New Zealand city. It was however, important that in the midst of my study I return home and visit the refugee camps and meet the people whom I was researching. This was something that was both exciting and daunting as I had not seen a camp before, even though Kenya hosts approximately half a million refugees in its camps.

For several months I worked on ascertaining the literature relevant to a study of refugees. This included an analysis of the concept of being a refugee. This analysis had a greater focus on the north eastern section of the African continent (the Horn of Africa) and on the Sudan, Kenya, and Somalia in particular.

My research project aimed to bridge some of these gaps by providing a study of the perspectives, expectations, and experiences of Sudanese and Somali refugees at various stages in the resettlement process. The key task in carrying out this research was a visit to a refugee camp in Kenya. First, however, it was necessary to acquire documents from government agencies. This involved considerable negotiation, first by letter from New Zealand, then a visit to the government officials in Nairobi, and later to the United Nations High Commission for Refugees to be briefed about security and general conditions in the camps.

It was essential that I gain the correct credentials and connections so that my visit to the refugee camp was seen in the correct light. I certainly did not want to find myself permanently on the wrong side of the fence and unable to extricate myself especially as my status as a New Zealand and Canterbury University student and Kenyan national could become confused.

I need not have worried however. The system was thorough and allowed me access to the camp in exactly the way that I had hoped. I had chosen the camps at Dadaab since they

contained both Somali and Sudanese refugees, thus enabling me to interview people from both cultures in the one place.

Dadaab is quite near the border of Kenya and Somalia - a 12 hour bus ride or a short flight from Nairobi. In order to understand the realities of refugees who need to take the trip from Dadaab to Nairobi to meet with officials of the government, I decided to take the bus.

Although I am a Kenyan, I was unprepared for the journey. It was overwhelming and frightening – especially the final 100 kilometres from Garissa to the camps, which is dusty and potentially dangerous. Travellers are sometimes recommended to travel in convoys or with a police escort. Perhaps the driver understood the risks of being illegally intercepted as he drove at what can be described as ‘cut-throat’ speed.

There was some relief in arriving safely and finding time to reflect on the situation I had put myself in as a student from the University of Canterbury, with a wife and daughter living in Christchurch. It occurred to me that in search of some answers about other people’s ‘lives’ I had put my own in some considerable jeopardy.

Dadaab is one of the largest refugee camps in the world, comprising three camps, Hagadera, Dagahaley and Ifo. The Dadaab camps were designed to cater for 90,000 refugees but at the time of visiting (August 2009) held over 300,000 refugees (the population of Christchurch contained in a camp not much bigger than a few football fields).

Authorities record over 7,000 new arrivals each week and there is insufficient land available for the camps to expand. So they are moving 50,000 refugees (the size of a New Zealand town such as New Plymouth or Invercargill) to another camp near the border of Kenya and Sudan about 800 kilometres away to the North West. It seemed an extraordinary undertaking, to contemplate the moving of vast numbers of people en masse over such a large distance. It would be impossible to comprehend that situation in a New Zealand context.

The camp at Dadaab is huge and depressing; filled with people whose dreams of having normal lives appear to be in tatters. Each week 7000 new arrivals come in from Somalia. Some received no shelter and were forced to live in extremely difficult conditions, sleeping



under open skies and with virtually no protection from harsh weather. They face shortages and a lack of the essentials of life – clean water, food, sanitation, health care, and of course, shelter.

To see people having to endure such appalling conditions is extremely difficult, emotional, and thus almost impossible to describe.

I was given guides from the refugee community to assist me as I carried out my interviews. The people with whom I spoke educated me on the realities of the camp for the more than 300,000 people incarcerated there. Their homes were made from twigs, plastic, and old tin containers, or in some cases from mud brick with floors of dirt, often next to nauseating piles of garbage. Barefoot children were employed to haul large jerry cans and were required to queue up under the oppressive heat and in the red desert sand to wait for water to arrive. Temperatures were often in excess of 40 degrees Celsius and, owing to the exploding numbers of people, water was sometimes only available every two days.

Aid agencies informed me that malnutrition rates have reached at least 13% of the children under the age of five – a group that forms 20% of the total population of the camp.

There is an insatiable appetite for education, but there are few resources available to allow for these educational needs to be met.

The daily struggle to survive in the camps was a story that was told again and again – which seemed ironic since many of the people had endured trauma, torture, seeing their loved ones brutally murdered and seeing all of their land and possessions destroyed by violent enemy forces. Then they faced the fearful uncertainties that fleeing one's homeland can engender; only to arrive at a camp where life still seemed all too uncertain.

Angelina Jolie, the United Nations High Commission for Refugees' (UNHCR) Goodwill Ambassador, visited Dadaab almost at the same time I was there and described this refugee settlement as "one of the most dire" refugee settlements she had ever seen. Jolie further said: "If this life in the camp is the better solution, what must it be like in Somalia?" To use Angelina Jolie's words, "the refugee families I met were full of warmth and affection. I wish

more people could meet them; then they would have a stronger desire to help” (<http://www.unhcr.org/4aac232a9.html>, September 2009). The international community should not give up on the crisis in Somali and Sudan, but instead should support the peace process.

This was the context which many Somali and Sudanese refugees experienced before their transition to other countries. This thesis focuses on the expectations and experiences of these refugees in the camps in Kenya, and how these impact their resettlement in New Zealand.

## **CHAPTER 1 INTRODUCTION**

### **1.0. Introduction**

This introductory chapter will explore the broad aims and objectives of this study, as well as offer a brief statement of justification of the study. The significance and implications of this study for social policy and its contribution to our knowledge of refugee issues will be discussed. Finally, a structural layout of the thesis will describe briefly what is contained in each chapter.

This research is limited to refugees resettled in New Zealand from refugee camps in Kenya. It explores the expectations and experiences of these refugee immigrants while they are in the camps and in their resettlement and integration into communities in New Zealand. The study further explores the process of resettlement, including the socio-cultural and economic aspects of this integration. The study provides a comparative analysis of expectations and experiences of Somali and Sudanese refugees in Kenya and in New Zealand, as well it suggests policies to address their issues in both countries. The study also provides evidence of the impact of these refugee migrants' expectations and experiences on their resettlement and integration within New Zealand communities.

### **1.1. Statement of the problem**

Political conflicts in Sudan and Somali have led to a massive influx of refugees into Kenya. While some have been resettled in 'third' countries, usually in the West, the majority, particularly women and children, remain incarcerated in Dadaab and Kakuma camps in Kenya, without adequate amenities to meet their basic needs.

The expectation that international humanitarian organisations and donors will support refugees in the camps has presented major challenges for the international community, the United Nations, and countries that host refugees. The World Bank reports that the budget for meeting the humanitarian needs of refugees in these host countries is approximately US \$503 million annually (World Bank, 2005).

Many countries including Kenya and New Zealand are signatories to the 1951 United Nations Convention and the 1967 Protocol Relating to the Status of Refugees and have continued to host refugees from countries in conflict. In general, although the expectations and experiences of refugees prior to their resettlement in third countries are significant factors in defining their successful resettlement, little is known about these factors in the refugee research in either New Zealand or Kenya. Integration of refugees into communities in these countries has been identified as the main challenge they face. The ability of refugees to successfully integrate into their resettlement communities enables them to develop a sense of identity and belonging in adapting to their new environment. Considering this challenge, this study will focus on the pre-arrival experiences and expectations of Somali and Sudanese refugees before they arrive in New Zealand, in order to assess the impact of these two factors on Somali and Sudanese refugees' resettlement and integration in New Zealand.

## **1.2. Research objectives**

The main objectives of this study will therefore be achieved by answering the following key research questions.

- (i) What are the expectations and experiences of Sudanese and Somali Refugees in the camps in Kenya?
- (ii) How do the experiences of refugees in the camps and their expectations of resettlement impact their integration into New Zealand?

## **1.3. Rationale for the study**

According to UNHCR (2009), Kenya hosts approximately 360,000 refugees in two major camps, Kakuma and Dadaab in arid Northern Kenya. Menkhaus (2003) posits that refugees in the camps live under deplorable conditions and lack most of basic necessities such as food, clothing, decent shelter and clean water. That their human rights are largely violated is evident from the endemic sexual abuse of children and women by local militia or the Kenyan military agencies (Human Rights Watch, 2006). Refugees in the camps are entirely dependent on external donors and human services providers for their security and needs. Africa News Services (2004) reports that refugee camps have insufficient human services

workers to cope with the increasing number of refugees in the camps. These challenges have resulted in the UNHCR working with some western countries in resettling to third countries some of the refugees with dire needs. New Zealand is one of these ‘third’ countries that have continued to resettle Somali and Sudanese refugees.

It is hoped that the findings of this study may be beneficial to the governments of Kenya, Sudan, Somalia and New Zealand, as well as to all organisations working with refugees, in understanding resettlement issues facing refugees.

#### **1.4. Significance of this study**

This research is also significant in the following ways:

- 1) The New Zealand government has continued to play a key role in resettling Sudanese and Somali refugees into its communities. This study provides more information about the expectations and experiences of resettlement of Somali and Sudanese refugees in New Zealand from the refugees’ own perspective.
- 2) The international community and the Kenyan government are supporting the peace process in Sudan which has held a referendum in January 2011 that has seen Southern Sudan proclaim self-rule from the North. This study seeks to complement these efforts by creating awareness about issues facing Sudanese refugees in resettlement, with an emphasis on the need for Sudan to maintain peace during this transition period.
- 3) This study provides a voice to Somali and Sudanese refugees, and to agencies helping them, to express their opinion regarding their expectations, aspirations, prospects, and the challenges they face in their resettlement process.
- 4) There is an increase in research regarding refugee issues both in Kenya and in New Zealand. This study aims at making more information about Sudanese and Somali refugees available in order to help human service providers and agencies working with refugees to make more accurate decisions and assessments in providing humanitarian assistance to refugees.

### **1.5. Scope of study**

This study focused on Somali and Sudanese refugee migrants in New Zealand who have been resettled from refugee camps in Kenya. The study assessed the impact of expectations and experiences of refugees in the camps in Kenya, and how this affected their resettlement in New Zealand. The study looked critically at laws and policies in place in Kenya and New Zealand, and endeavoured to identify intervention mechanisms that can be applied to resolve some of the problems faced by refugees in their resettlement process.

### **1.6. Thesis organisation**

This thesis is comprised of eight chapters.

This introductory chapter has outlined and highlighted the major themes to be discussed throughout the thesis.

Chapter Two will provide the review of literature concerning the research topic which logically leads to the statement of the research question and the statement of the research paradigm. The human rights theory and the Minnesota model of refugee adjustment form the theoretical framework of this study and will be discussed in this chapter.

Chapter Three gives historical background information about refugee camps in Kenya, and the policies in place to address refugee issues in Kenya.

Chapter Four gives an historical analysis of refugee resettlement in New Zealand. The social policies of the New Zealand government in addressing the issues and needs of refugees are discussed.

Chapter Five discusses the research design, techniques, and methods used to obtain and analyse data, while outlining their strengths and weaknesses. The methodology for collecting data for this research was qualitative, using focus groups and semi-structured interviews. The method of analysis used is thematic data analysis.

Chapter Six will give the findings, description and interpretation of the research results.

Chapter Seven analyses and discusses the results of this research in reference to other relevant research in this field, using the underlying theoretical framework. This chapter will enable a useful analytical framework with which to compare integration regimes in both Kenya and New Zealand. It further gives a context to contemporary issues of refugee integration, while assessing the impact of the expectations and experiences of refugees from the camps in Kenya on their resettlement and integration in New Zealand society.

**1.7. In Conclusion,** Chapter Eight summarizes the research findings citing any limitations encountered while conducting the study. The research findings conclude that there is an impact of expectations and experiences of refugees in the camps in Kenya on their resettlement in New Zealand, and a need for substantive policies both in Kenya and in New Zealand to address the differences and inequalities that exist between the refugees and the host populations in both countries. Recommendations and suggestions will be made suggesting any possible areas for future research in this area. This chapter has outlined the basis and foundation for the subsequent chapters and the scope, aims, objectives, significance, and the theoretical framework for this study.

## CHAPTER 2

### 2.0. Literature review and theoretical framework

#### 2.1 Introduction

Chapter one has introduced the issues that will be examined by this research. This chapter – Chapter Two – will provide a review of the literature and present the theoretical framework that guided the research, and will logically lead to the statement of the research questions. The review will be categorised in topical ideas to be presented under the following headlines.

- **Who are refugees and where do refugees in Africa come from?** This will provide the UN definition of refugees and general information about the problem of refugees in the world.
- **A brief history of conflict resulting in refugees coming to camps in Kenya.** This provides some background information about the Sudanese and Somali people and their flight into refugee camps in Kenya.
- **Hopes and expectations of refugees waiting in camps for resettlement:** The challenges and issues that the refugees face in their flight from mother countries into the camps in Kenya will be discussed. The pre-arrival experiences and expectations of the refugees in the camps in Kenya will be examined.
- **Brief history of refugee migration in New Zealand:** This will discuss issues a brief history of refugees' relocation process and their resettlement in New Zealand communities.
- **Resettlement of in New Zealand:** Prior research that has been carried out in this field will be critically analyzed and discussed, indicating any gaps that exist in this research field and how this study will address these gaps.
- **Theoretical framework:** Human rights theory and the Minnesota model for refugee adjustment will be explained and reasons given why they have been used to form the theoretical framework of this research.



## 2.2. Who are refugees and where do refugees in Africa come from?

According to the UN Convention on the Status of Refugees of 1951 a refugee is defined as (www.unhcr.org) *“any person who, owing to a well founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his/her nationality and is unable, or owing to such fear, is unwilling to avail himself/herself of the protection of that country”*. Today the world has over 40 million refugees and Internally Displaced People (UNHCR, 2007). According to UNHCR statistics, Africa has currently produced more than 17 million refugees and internally displaced people, mainly through wars and military conflicts. The World Bank Report (2005, p.5) posits that, “there is a danger that extreme violence of this kind will erode the social fabric of African societies and further hasten state collapse.” It has been difficult for Africa to find solutions to these challenges because of:

Continued conflicts and slow economic development in many African countries. Key sectors of many African countries remain under the control of their former colonial masters, which has hampered both these countries’ social and economic recovery, due to lack of capital and trade opportunities which has led many to sink into heavy debts. The situation has been worsened by the global financial crisis that broke out in 2008.

(Ran & Haidong, 2009, p. 2).

Many of the first countries to which the refugees flee are also burdened by poverty and lack of resources, and are therefore unable to handle more immigrants. For this reason, many developed countries have responded to this situation by resettling some of these refugees in their countries. The refugees flee into refugee camps in the neighbouring countries of Kenya, Ethiopia, Egypt and Yemen to seek asylum. From there they are resettled in western nations of New Zealand, the UK, the Netherlands, Australia, Sweden, Germany, Denmark, and USA (UNHCR, 2007).

A model that he refers to as kinetic model, Kunz (1973) explains experiences of refugees in flight. In this model Kunz argues that the reasons for flight are mostly what he refers to as ‘the idea of push’. He argues that refugees are not impoverished people or failures in their countries. They are people who led a normal life, but were forcibly pushed out and uprooted

from their homeland due to wars, political crisis, or other government policies. Kunz (1973) posits that refugee flights into asylum conform to two kinetic forces – the acute and the anticipatory refugee movements. The anticipatory refugees flee immediately they sense danger and do so voluntarily. They are able to plan their journeys, and may choose their destinations as well. The acute refugees flee as a result of an overwhelming push, mostly after war has broken out or when insurgents arrive in their towns or villages. In most cases, this category of refugees flees en masse with few or no belongings and depends on international humanitarian assistance. They have no options on where to seek asylum and end up mainly in refugee camps in neighbouring countries. Refugees from Somali and Sudan in camps in Kenya mainly followed the acute movements.

### **2.3. A brief history of conflict resulting in refugees coming to camps in Kenya**

Kenya has, over time, hosted refugees from more than ten African countries. The numbers increased in the 1990s, however, when Kenya witnessed a massive immigration of refugees from Somalia and Sudan. Refugees from these two countries continue to arrive in their hundreds, depending on the political situation in the two countries (Pittaway & Muli, 2009). According to Clapham (1995), Somalia disintegrated after a Civil war developed and then president Siad Bare was overthrown, leading to a huge number of Somalis crossing the border into Kenya to seek asylum. The country has no formal government today, and warlords control different regions. Sudanese refugees have been arriving from 1992. Sudan is vast – (the biggest nation in Africa) – and it collapsed after a civil war between the north, occupied by the minority Arab Muslims, and the south, occupied mainly by the majority black Christians (Clapham, 1995).

The Sudanese refugees first emigrated to Ethiopia. But when the Ethiopian leader, Mengistu Haile Mariam, was overthrown, the new regime did not support the Sudanese Peoples Liberation Army (SPLA). Sudanese refugees then fled further south into Kenya. The “*lost boys and girls*” (child soldiers) were the first to be put in camps in Kenya. Later, a larger influx of refugees was admitted to refugee camps in Kenya – mainly in Kakuma refugee camp near the Sudan border (Horst, 2001). Through negotiations and peace mediation by the Kenyan government, a peace accord was signed in Naivasha, Kenya between the warring

southern and northern tribes of Sudan, and the two factions agreed to work together. Though fighting stopped in the southern Sudan, renewed fighting in Darfur has caused the number of refugees in the camps to fluctuate and has hampered the repatriation of the Sudanese refugees (Fanjoy, Ingraham, Khoury & Osman, 2005). Figure I portrays the geographical boundaries of the region.

**Figure 1:** Kenya and the neighbouring countries map (Source: [www.mapsoftheworld.com](http://www.mapsoftheworld.com))



#### 2.4. Hopes and expectations of refugees waiting in camps for resettlement

Kenya currently hosts approximately 360,000 refugees. Most are accommodated in Dadaab camp in the North-Eastern Province, which hosts about 300,000 Somali refugees, and in Kakuma camp, which hosts about 60,000 Sudanese refugees. For the most part, refugees in these camps are restricted in their freedom of movement, and live in overcrowded environments with a high incidence of disease, insecurity and safety problems. On many occasions, ethnic and clan fighting erupts in the camps over scarce resources and over political issues from their mother countries (Turton, 2005).

The United Nations High Commission for Refugees (2002) in Kenya reports that, between 1991 and 2010, about 300,000 Somalis fled to Kenya to seek asylum. Eighty percent of these were women and children, many of whom were victims of violence, including rape, as they fled war-torn Somalia and Sudan. It is documented that hundreds of women and girls in the refugee camps in Northern Kenya are sexually assaulted, mostly at gunpoint, by police, fellow refugees, or locals. Because many cases are unreported due to fear of revenge and lack of legal structures in the camp, it is feared that the actual incidence of rape could be as high as ten times greater than is reported. These traumatic experiences can cause unique health problems for refugees (UNHCR, *New issues in Refugee Research*, n.d).

According to Banki, (2004), in an evaluation and analysis study, Somali and Sudanese refugees have experienced different conditions. Many have endured long periods of time travelling in all modes of transport, with hunger, thirst and fatigue leading to health problems. The responsibility of receiving refugees in Kenya lies with UNHCR. All refugees are expected to remain in refugee camps, with only a very limited number residing with the local population. Refugee integration in Kenya, therefore, is determined by where they reside, with those living in camps finding it the hardest to integrate. The camp refugees leave the camps only with a permit and have no opportunity for economic livelihood, education, or medical help outside these confined camps. Though some refugees are illegally outside the camps, they manage to integrate easily in the Kenya communities. Some of these have resources and can obtain citizenship illegally (Human rights Watch, 2001). As Banki (2004) observes, those with few resources similarly have the lowest rates of out-of-camp settlement and have few connections in the Diaspora. On the other hand, Somalis who share ethnicity and language with Kenyan Somalis find it easier to integrate than their Sudanese counterparts, because many have relatives and friends in urban centres in Kenya (Horst, 2003).

Refugees living in Nairobi or in urban centres have better chances of resettlement than their counterparts in the camps. According to Horst (2001, p.6), "Expectations of resettlement abroad may be higher than one might expect considering the reality of refugees life abroad". *Buufis* is a term used mainly by the Somali refugees to mean extreme hope to be resettled abroad. Those who manage to go abroad are envied since they are thought to be going to

have a better life, with a chance for them to start sending monthly remittances back to their families in the towns or camps. Information that camp refugees get from relatives resettled abroad about life in resettlement is sometimes inaccurate or exaggerated, because many of those resettled abroad fear to be seen as failures in their new life. Other sources of information about resettlement are the media, Cultural Orientation Programs, and the International Organisation for Immigration (IOM). It is worth noting that acquisition of accurate information about the life in resettlement is vital in shaping the refugees' expectations, and later becomes an important variable in an individual's experience of resettlement (Horst, 2001).

## **2.5. Brief history of refugee migration in New Zealand**

As a signatory to the 1951 United Nations Convention and the 1967 Protocol Relating to the Status of Refugees, New Zealand has traditionally provided resettlement of refugees fleeing persecution and those most in greatest need of protection since the 1930's (Haines, 1996). According to NZIS (2002) most of the Somali and Sudanese refugees in New Zealand come from refugee camps in Kenya and Ethiopia. In the period 1990 – 2003 a bigger proportion of refugees resettled in New Zealand were from East African countries such as Somalia, Ethiopia, Eritrea, and Sudan. Refugees from countries such as Iraq, Cambodia, Myanmar, Bhutan and Afghanistan have as well, been resettled in New Zealand. This resettlement is done within the UNHCR and international humanitarian policies on forced migration.

Refugees enter New Zealand mainly in three ways. One of these is through the United Nations High Commissioner for Refugees (UNHCR) mandated quota system, commonly referred to as 'quota refugees'. This Quota, which is set every year by the New Zealand government, currently stands at 750. The Immigration Department of New Zealand, in conjunction with UNHCR, selects refugees from the country of first settlement. Quota refugees spend a six week orientation period at Mangere Refugee Resettlement Centre. A second category of refugees enters New Zealand as family reunification refugees through the Immigration Act of 1987. Relatives who are already in New Zealand meet the costs of

relocation for these refugees. Some of these refugees come from the refugee camps in Kenya and other countries. This is the cohort of refugees focused on in this study.

The third category is the conventional refugees who seek asylum on arrival in New Zealand or when their visas and permits expire. Once their application for asylum is approved, they are given permanent residence status. Later they may qualify for New Zealand citizenship (New Zealand Immigration Services, 2004).

## **2.6. Resettlement of refugees in New Zealand**

Researchers have been interested in refugees in New Zealand as over time there have been increased numbers of asylum seekers being resettled in many local communities. Ward (2007) concludes from her research that integrated young people (youth who maintain their culture while adopting New Zealand culture) are the best adjusted. Berry, (1992), in his work on acculturation, defines integration as one of the acculturation options. Acculturation refers to a change in the cultural behaviour and thinking of a person or group of people through contact with another culture. Although there are many factors that affect the acculturation process, developing programs and policies could enhance successful integration of the refugees into the new society.

There is a significant body of research and literature that documents various aspects of integration. The term ‘integration’ has equally been critically debated and contested by many scholars as well (Castles, Korac, Vasta & Vertovec, 2002). According to Valtonen, (2008) the process of integration is highly influenced by the host society as well as individual capacities of the refugees settling in the communities. Integration has however remained a very controversial term that has been described by some scholars as ‘chaotic’ (Robinson, 1998 p. 118). Ager & Strang (2008) identify ‘integration’ as a vital policy issue in refugee resettlement. They seek to explain the process towards ‘successful’ integration of refugees within communities they are resettled in and identify key domains of integration which are grouped into these themes: “achievement and access across the sectors of employment, housing, education and health; assumptions and practice regarding citizenship and rights;

processes of social connection within and between groups within the community”. They further identify “security, language proficiency, and knowledge of the culture of the host communities as discrete domains which they refer to as facilitators of integration” (Ager, et al., 2008, p.1).

The “Settling In” research that was based on a series of focus groups facilitated by members of different refugee and migrant groups in Palmerston North and Feilding regions in New Zealand in 2009, highlighted key issues for refugees and migrants who have settled in and identified needs, gaps in services and suggestions for further action (Refugee and Migrant Social Services Report, 2009). This research that was supported by the Refugee and Migrant Social Services in Palmerston North identified in the findings, key issues for refugees and migrants that may need to be addressed. These areas included access to social services, housing, health issues, education, safety and security, employment, youth issues, the aged, issues concerning international students, appreciation of diversity and family reunification (Refugee and Migrant Social Services Report, 2009). Resettlement issues, such as finding affordable housing and overcoming lack of skills and lack of employment experience relevant to the job market, are concerns that refugees and new migrants are likely to face (NZIS, Department of Labour, 1994; Bedford, Cheung, & Leung, Ho., 2000). Kuhlman (1991) has emphasized the importance of employment, which plays a vital role in the economic integration of refugees. Many refugees arrive in New Zealand without adequate skills to engage in any meaningful employment. Other limiting factors are discrimination and racism by New Zealand employers who lack the understanding of refugees’ cultures and issues facing them. Many newly arrived refugees recorded high rates of unemployment, while some find low-skill and low-paying jobs. New Zealand Immigration Services (2004) reports that 16% of refugees found jobs after 6 months in New Zealand, while 26% found a job after 2 years of getting resettled in New Zealand. The longer refugees remain on benefits because they cannot get a job, and the obligations to remit money to their relatives in the refugee camps, puts many of them under financial constraints (Valtonen, 2008). Refugees would like to participate in making policies and have their political rights recognized. Their political integration is another crucial factor that can be perceived as influencing all the other forms of integration (Kuhlman, 1991).

According to a New Zealand Immigration Services (NZIS) survey of refugees, work was the greatest problem that they faced; 36% said they had difficulties understanding the New Zealand tax system; 34% felt they had lost their family attachment; and 28% found health services to be very expensive. ‘The Refugee Voices’ (a research study conducted by the New Zealand Department of Labour, 2004) states that young refugees may adapt and make successful transition in the new society but could also be at a greater risk of developing psychological problems such as depression that, in turn, may lead to alcohol and drug abuse. Such problems, which clearly hinder their successful resettlement, may be a consequence of their pre-arrival expectations and experiences, their acculturation, forming new identities and family relationships, and adjusting to a new education system (Nash & Trlin, 2004).

Discussions led by a group in Wellington called the Change Makers Refugee Forum in July 2009, identified family reunification as a major concern for refugees in New Zealand. This observation is supported by Nash et al., (2004). The research findings indicated then that 439 refugees were alone in New Zealand without any family members, although in international law, reunification with family is a fundamental right of refugees. A participant in these discussions who is also a consultant psychiatrist reiterates that,

*“Family separation is the single greatest concern that our clients bring to us; it causes them more grief and depression than the many hardships (including violence, displacement, rape, torture and imprisonment) that they have been through themselves”*  
(Change Makers Refugee Forum, 2009, p. 12).

In this research citing statistics provided by the New Zealand Department of Labour, applications for family reunification under both the Refugee Family Quota and the Refugee Family Support Category show that:

In the 2006/2007 financial year, only 53 residence applications were approved representing only 163 applicants (54% of the 300 places offered annually). In the 2007/2008 financial year, only 36 residence applications were approved representing 138 applicants (46% of the 300 places offered annually). In the 2008/2009 financial year to date (May 2009) only 14 residence applications have been approved representing only 48 applicants. If policies were operating successfully we would expect an average of 300 residence applications to be approved annually.

(Change Makers Refugee Forum, 2009, p. 23).



It is recommended in this forum that the backlog of family reunification cases be speedily determined and clear policies developed by UNHCR and the New Zealand government in regard to refugee family reunification program.

Pernice (1989) proposed that traumatic experiences and long family separations put refugees at high risk of suffering Post Traumatic Stress Disorder (PTSD) which may lead to depression and emotional stress. In Australia, research shows that between 20% and 60% of refugees resettled in that country suffer from PTSD (Aggett, 1996). And in the USA, the Committee for Refugees (1999) recommends that refugees get culturally appropriate mental health services to help them overcome their emotional distress as a coping mechanism in their resettlement (Pahud, 2008).

Marlowe (2010), in his research with Sudanese refugee migrants in Australia, however, criticises research that labels refugees as a “traumatized people”. Such a label, he says, is likely to overshadow any “strengths, resilience and coping mechanisms that provide insight into how people respond to traumatic experience” (Marlowe, 2010, p.2). This kind of labelling has been identified as among the factors that affect refugee integration and employment (Marlowe, 2010; Clinton-Davis & Fassil, 1992).

Refugees coming to New Zealand need support to help them settle in their new environment. Both government agencies and non-governmental organizations may be needed to provide this help in their resettlement process (Bedford, et al., 2000). Nash et al. (2004) argue that resources to support refugees in this process are limited. In their research they note that social and community workers who work with refugees in New Zealand should acquire further training in cross-cultural issues and they require “educating about cultural diversity and the value of new settlers from different cultural backgrounds” (Nash et al. 2004, p. 8). This viewpoint is supported by Potocky-Tripodi, in her work on best social work practice with refugees in the USA. She posits that “social work with migrants and refugees requires specialised knowledge of the unique issues of these populations” (Potocky Tripodi, 2002, p.3).

In New Zealand, the Refugee and Migrant Services, through its unique approach of community engagement in supporting refugees, acts as a major source of support. According to “Refugee Voices”(NZIS, 2004), refugees who had spent two years in New Zealand considered New Zealand to be safe and said they found the people there to be kind and friendly. The “Refugee Voices” research, however, because it was carried out by the Department of Labour which has a good deal of authority in resettling refugees, may have resulted in information gleaned from respondents being exaggerated. Those who responded may have been afraid that any negative responses they may give might hinder their ability to bring in more members of their families already in the camps. Many African cultures, moreover, consider it an insult to speak negatively of hosts and people who have helped them in their hour of need. Respondents may be more likely, therefore, to respond in favour of their host community rather than sharing their actual feelings and perceptions.

The literature reviewed above reveals the fundamental importance of analyzing the resettlement process from the perspective of refugees. It also highlights some central issues related to resettlement – such as the importance of obtaining meaningful employment, the support of the ethnic community in facilitating integration, issues relating to remittances, and the intense challenges faced by refugees in fleeing their countries throughout, the resettlement process, both in the camps in Kenya and after settling into their new communities in New Zealand. This literature review also confirms that there are still considerable gaps in the research on resettlement, particularly with regard to Sudanese and Somali refugees, in comparing the resettlement process, expectations, and experiences of both ethnic groups across the two countries of resettlement, and further understanding the refugees’ own definitions of successful integration. This comparative perspective has been supported by Stein (1980) in the UK, who underlines the importance of developing a comparative study of refugees from various backgrounds in order to develop consistencies in their experiences, behaviour, and the challenges they face. These challenges “should be analysed from a general, historical and comparative perspective” to fully understand the phenomenon (Stein, 1980 p.1).

This research project aims to bridge some of these gaps by providing a study of the perspectives, expectations, and experiences of Sudanese and Somali refugees at various stages in the resettlement process from refugee camps in Kenya to New Zealand.

## **2.7. Theoretical frame work**

Human rights theory and the Minnesota model of refugee adjustment form the major theoretical premises for this research.

### **2.7.1. Theory of Human Rights**

Human rights theory has assisted in understanding the violations of the rights of the refugees in their countries of origin, in the camps, and in their countries of resettlement. Pirouet (1995, p.275) points out that “violations of human rights are not simply the result of conflict in Africa, they are among the causes, though when conflicts occur, human rights violations increase and such situations generate refugees”. Many of the conflicts and wars in Africa can be attributed to historical injustices created by colonists in their scramble to colonise Africa. Loss of key cultural customs and beliefs due to colonisation and western influences in many African nations in turn led to greater social disorganization, conflict and violence. Conflict in Africa has been caused by dictatorial leadership and poor governance by some African leaders as well. This has led to ethnic tensions pitting different tribes in the same countries against each other, most often over leadership, religious beliefs, or natural resources. These conflicts have led to prolonged wars in many African countries, leading to genocide and mass destruction of infrastructure and property (Furley, 1995; Davidson, 1983; Mamdani, 1996).

As a result of the social conflicts in Sudan and Somalia, there has been massive abuse of human rights against refugees (Human Rights Watch, 2010). Refugees have both witnessed or have been subjected to torture, arbitrary arrests, detention, killings, hunger and beatings within their countries. Human Rights Watch, (17<sup>th</sup> June, 2010) in Nairobi reported that Kenyan police were violating the rights of refugees fleeing war-torn Somalia. The report, dubbed “*Welcome to Kenya: Police Abuse of Somali Refugees*”, was compiled after Human Rights Watch conducted interviews with approximately one hundred refugees. The report documents “widespread police extortion of asylum seekers already in Kenya or those trying

to reach three camps near the Kenyan town of Dadaab, the world's largest refugee settlement” (<http://www.hrw.org/news/2010/06/09/kenya-police-abuse-somali-refugees>). Security guards and the military use “violence, arbitrary arrest, unlawful detention in inhuman and degrading conditions, threats of deportation and wrongful prosecution for "unlawful presence" to extort money from the new arrivals - men, women, and children alike” (Human Rights Watch, 17<sup>th</sup> June 2010). Women and children are raped, and in “early 2010 alone, hundreds, and possibly thousands, of Somalis unable to pay extortion demands, were sent back to Somalia.” (Human Rights Watch, 17<sup>th</sup> June 2010). This is a gross violation of Kenyan and international laws of non-refoulement that protect refugees from being forcibly taken back where their lives are endangered (Kneebone, 2009).

Refugees in the camps face police violence and sexual violence from other refugees. Nor are they allowed to leave the camps. The process of acquiring government-issued "movement passes" to seek treatment in hospitals outside the camps is rigorous and hard to obtain without bribing officials. Basic necessities such as food, clean water, health, and security which are basic human rights are not assured in the camps (Human Rights Watch, 2010).

Researchers note that refugees resettled in New Zealand face discrimination and racism especially in their workplaces and in learning institutions (Guerin, Diiriye & Yates, 2004; Bihi, 1999, Chile, 2002). The United Nations’ Universal Declaration of Human Rights (1948) has articulated an International Bill of Human Rights in 30 Articles against all forms of oppression and discrimination. It has set out all fundamental human rights that have been incorporated in many International Treaties and inspires legislation in many countries (Kneebone, 2009).

Both Kenya and New Zealand are signatories to the Refugee Convention of 1951 which protects refugees. According to Kneebone (2009, p.11), Article 33 of this Convention states that ***“No Contracting State shall expel or return (‘refouler’) a refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened on account of his race, religion, nationality, membership of a particular social group or political opinion”*** - unless one is considered a threat to the security of the country into which they are fleeing. In a book entitled *Refugee, Asylum Seekers and the Rule of Law*:

*Comparative Perspectives*; Susan Kneebone (2009), a Professor of Law at Monash University in Australia, has compared the interpretation of this Refugee Convention in New Zealand and Australian legislation. Using the human rights approach in her interpretation, she argues that refugee definition in Australia is muted, while the New Zealand Refugee Status Appeals Authority (NZRSAA) has a more articulate jurisprudence on the definition. She finds it difficult to compare this with the Australian law courts which have a limited judicial review function, and further describes the human rights recognition in Australia as “patchwork”. Another notable difference is that, in Australia, the extent of inclusion of the Refugee Conventions in law is a contested issue, whereas there is no debate about the issue in New Zealand. In her comparative perspective, New Zealand is in a better position than is Australia in respecting the Convention and in keeping refugees within the rule of the law (Kneebone, 2009).

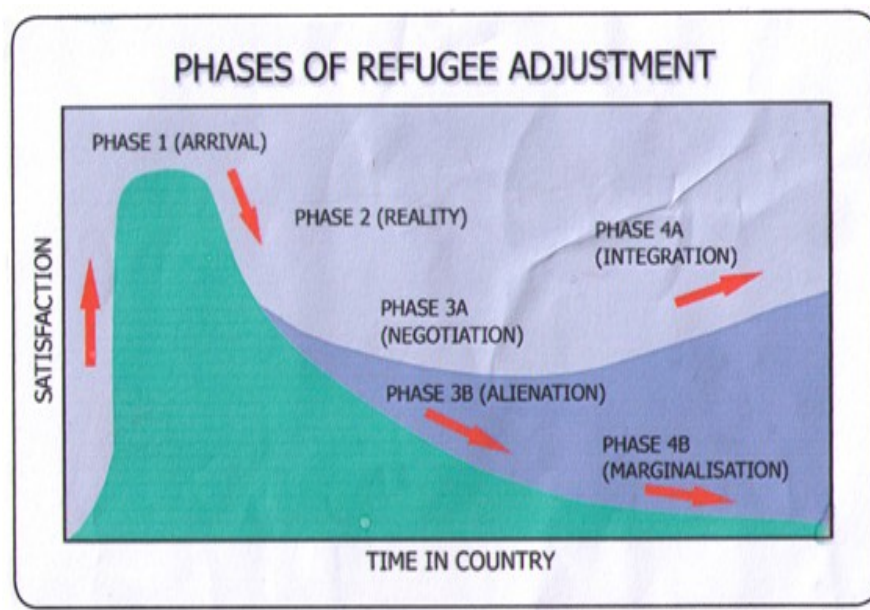
Efforts to resolve the problems faced by Sudanese and Somali refugees can only be achieved by appreciating that the refugees’ human rights have been violated. Suitable and durable solutions to human rights violations faced by Sudanese and Somali refugees can only be achieved by investigations and intervention by the international community and by specific countries where refugees are resettled. Only in this way will refugees find it easier to settle and integrate in their new environment as they rebuild their shattered lives.

### **2.7.2. The Minnesota model of refugee adjustment**

In most cases, refugees have to make more adjustments in their new environment, often in a pragmatic way, while the host community responds later and to varying degrees by making normative and cultural adjustments to the newcomers (Commission on Integration and Cohesion 2007; Joppke 2007). This process of adjustment takes place in phases and largely depends to some extent on how individual refugees negotiate through the stresses of resettlement and also on how much the host state intervenes to protect migrants’ own language and culture, supports them to find work and promotes anti-discrimination laws and policies. Integration can take a long time and may never be fully achieved, even after several generations. The longer it takes, the greater the risk that refugees may retreat into their own communities and finally become

alienated and marginalized (Commission on Integration and Cohesion, 2007; European Council on Refugees and Exiles, 2005). The Center for Multi-Cultural Youth in Australia report, (2006) has used a model of refugee adjustment developed by the Minnesota Centre for the Victims of Torture in the USA to explain how refugee migrants negotiate through these phases of adjustment in their resettlement and integration process.

**Figure 2:** Source: Minnesota Centre for the Victims of Torture – USA cited in Center for Multi-Cultural Youth Report, 2006)



**Phase 1** is characterised by extreme excitement and high expectations of life in resettlement. Upon arrival, the refugees are fascinated by their new environment and enthusiastic to learn as much as they can from the environment. These feelings do not last long, as the refugees get bewildered by a totally different climate, culture and language they are not familiar with. At this stage they may become disoriented and confused by many things that are alien to them.

**In Phase 2**, refugees become aware of the challenges that lie ahead of them and realise that their desire to adjust to their new life may take time. They become overwhelmed by the tasks facing them and may begin developing resentment towards their life in resettlement. They are

preoccupied with losses and memories of their past traumatic lives, and may even feel guilty for having left their loved ones behind. This may culminate in disappointment and anger, and, at this stage, some toy with the idea of going back to the camps despite the poor conditions there.

**In Phases 3 and 4**, refugees may take either of two directions depending on the kind of intervention or resettlement support that they get from their host communities. Other factors that may determine which direction they take in resettlement include their physical and mental health and the individual personality of the refugee. Those who are able to build on their strengths effectively negotiate systems and use services designed to help them resettle and display increased confidence and comfort in their new lifestyles in New Zealand. Those who are not able to do this are likely to feel alienated and consequently become marginalised. According to Valtonen (2008, p.62), this marginalization “signifies a break in linkages with one’s own group without forming connections to other groups or the majority society in place of these.”

## **2.8. Conclusion**

This chapter has provided a review of the literature that categorised themes that have formed a foundation for this study. Prior research in this field has been critically discussed, citing the gaps, inadequacies, shortcomings, and strengths of the already available research. This review has provided the premise for this research topic, which has logically led to the statement of the research paradigm. The human rights and the Minnesota models for refugee adjustment have been identified as important theoretical underpinnings to inform this research. Key issues addressed in this thesis have also been highlighted.

## CHAPTER 3

### 3.0. Refugees and their resettlement issues in camps in Kenya

#### 3.1. Introduction

This chapter will present;

- (a) a historical analysis of the resettlement process of Sudanese and Somali refugees into refugee camps in Kenya and their experiences in these camps;
- (c) an examination of Kenya's Refugee Policy of 2006, established to cater for refugee needs in Kenya; and
- (d) an examination of the global politics, global forces leading to refugee emigration, and shifts in the global landscape on issues facing refugees in the world today.

#### 3.2. Political crisis in Sudan

Sudan, located in north-eastern Africa, is the largest country in Africa. It has a population of approximately 42 million people, whose official language is Arabic. Sudanese fall mainly into two major groups: the Muslim Arabs who occupy the northern part of the country and the Nilotic Africans in the south who are mainly Christians or traditionalists. Sudan has approximately 50 ethnic tribes and 140 different languages (Fanjoy, et al., 2005). Egypt occupied Sudan in 1874. During the late 19<sup>th</sup> Century, Britain occupied both Egypt and Sudan, with Sudan being referred to as the Anglo-Egyptian Sudan. Sudan became independent in 1956, and shortly thereafter subsequent military coups and wars followed, mainly in the south. The Muslim Arabs in the north wielded more power, while the mainly Christian African ethnic groups in the south were marginalized. This led to the first outbreak of war commonly referred to as *Anyanya 1*. For 17 years the war continued, as the southerners fought to be recognized and to share equally the resources, mainly oil mined from southern Sudan (Furley, 1995).

The Sudan People's Liberation Army (SPLA) in southern Sudan was formed and waged guerrilla war against the northerners in a clamour for independence and self government. *Anyanya 1* was fought until 1972, when the Addis Abba treaty was signed and ended the war. In 1983, however, war broke out again. This is referred to as *Anyanya 2*. In a military coup, General Omar Al-



Bashir, the current president of Sudan, took power and repressed any opposition against his regime. Differences in ethnicity, language and religion intensified, and led to more disagreements regarding the sharing of political power (Furley, 1995). The war claimed approximately two million lives and generated more than four million internally displaced people and refugees. Many Sudanese refugees fled into Ethiopia. When the Ethiopian leader Mengistu Haile Mariam was overthrown, however, the Sudanese Peoples Liberation Army (SPLA) did not get support from the new government. Sudanese refugees fled further south into refugee camps in Kenya. The “*lost boys and girls*” were the first to arrive in camps in Kenya. Later, a larger influx of refugees was admitted to refugee camps in Kenya, mainly in Kakuma refugee camp near the Sudan border. In May 2004, an agreement signed in Naivasha, Kenya between the government and the SPLA, in a deal brokered by the Kenyan government, ended the war. Both parties agreed to share power for six years and hold a referendum thereafter for the south to secede and gain autonomy (Fanjoy, et al, 2005). Most recently, the promised referendum was held in January 2011, the Southern Sudanese voted for secession, and an independent state of Southern Sudan was created.

As *Anyanya 2* came to an end, the Darfur insurgency broke out. Similar reasons for *Anyanya 2* are cited as the main reasons for the Darfur crisis. The *Janjaweed*, a militia group supported by the government of Sudan, carried out massacres against non-Arab African ethnic groups in Darfur. The crisis led to the slaughter of many innocent people (mainly women and children) and the burning of their buildings. President Al-Bashir, who recently won a contentious election, stands indicted by the International Criminal Court in the Hague for war crimes against humanity (Guled, 2009). These civil wars have impoverished the southern parts of Sudan and Darfur and reduced them to the chief producers of refugees and displaced people in the world. Many of the refugees fled to other neighbouring countries such as Egypt, Ethiopia, and Uganda. Some developed countries have resettled the Sudanese refugees, many of them from Kakuma and Dadaab refugee camps in Kenya (Pittaway, et al., 2009). New Zealand has been receiving refugees from Sudan since 1994 (NZIS, 2004).

### 3.3.2. Crisis in Somalia



**Figure 3:** Map of Somalia and Horn of Africa (*Source: www.mapsoftheworld.com*)

Somalia is a country in the Horn of Africa that includes neighbouring Kenya, Ethiopia, Djibouti, and Yemen. It was colonized by the British, French, and Italians who divided the nation into colonial territories. These territories merged in 1960 to form the independent state of Somalia. Somalia is divided into six major clans and sub-clan families. Clan-family systems control all aspects of Somali life and form the basis of the Somali nation. The country had a peaceful beginning after independence was gained in 1960. In 1969, however, General Siad Barre overthrew the government and introduced a military government that suppressed dissent and abused human rights with its policies of torture, massacre, and genocide. The beneficiaries were people from his own clan and clans that supported his regime. During the 1960's and 1970's Somali engaged in territorial conflicts with Ethiopia and Kenya, resulting in war, famine, poverty, and a big influx of refugees to the neighbouring countries. When some clans began to resist Siad Barre's government, an armed uprising by

rebel opposition groups took place in 1991 (Markakis, 1996). The overthrow of Barre's government led to the collapse of the Somali nation. Militia loyal to the embattled president waged violent political war against the rebel clans "who sought to confiscate resources and land previously expropriated by President Barre's supporters, and terrorised local communities" (Asefa, 2003, p. 76).

The state disintegrated and reverted to the clan autonomy similar to that in pre-colonial times. The first United Nations' attempt to salvage the situation brought in peacekeeping missions backed by the US Marines. After suffering humiliating attacks and severe casualties, they withdrew. Since then Somalia has remained a politically unstable state where war lords have declared themselves leaders of these autonomous clans. In 2002, a Transitional Federal Government (TFG), recognised by the United Nations, was formed in Nairobi and installed in Mogadishu, the capital city. The government has since failed to bring peace even with the backing of United Nations peacekeepers from the African Union. The *Al-Shabab* militia, allegedly loyal to Al Qaeda's Osama bin Laden, have recently embarked on a mission to convert Somalia into an Islamic state. Their use of suicide bombers is making it difficult for the international peace keepers to intervene. Somalis are still fleeing their homes and cities, creating one of the world's worst humanitarian crisis. Recently, Kenya and the neighbouring countries under the UN umbrella have sent their military across the borders into Somalia to pursue the Al-Shabab militias. According to Campbell & Duplat (2010), Somali has produced over 3.2 million refugees and internally displaced people who are dependent on humanitarian aid, while others are resettled in many countries across the world.

UNHCR reports that thousands of Somalis have fled to neighbouring countries such as Kenya, Ethiopia, Egypt and Yemen. It is further observed that an average of seven thousand refugees flee the renewed fighting every week by crossing the borders into Kenya's Dadaab refugee camps. Terdman (2008) states that the crisis in Somali has halted all economic activities and completely destroyed the infrastructure, leading to famine, disease, poverty, and starvation. Somali, which does not appear in the Human Development Index ranking, has no stable local currency and the main economic activity is piracy (Ahmed, 2009).

**Table 1: Differences between Somali and Sudanese cultures**

Country <sup>1</sup>	Religion	Ethnic groups/Clans	Languages
Somalia	Predominantly Islam; some Christians	Includes the Dir, Issaq, Hawiye, Digil, Rahawayn, Darood	Somali and Arabic; some English and Italian also spoken
Sudan	Predominantly Islam (North); minority Christian (south) and some traditional religions	North: mainly Arabs, including Nubian, Jamla, Beja and other groups South: Nilotic Africans, including Dinka, Nuer and Shilluk and others	Arabic including Creole Arabic in the south, and many local languages and some English.

<sup>1</sup>In Sudan, many refugees come from the southern Sudan and are mainly Christians. (New Zealand Ministry of Health, 2001)

### 3.4. Refugee camps in Kenya

Due to political turmoil, civil wars, droughts and famines, the Horn of Africa has remained a major producer of refugees in Africa and in the world (Bariagaber, 1997). Pittaway, et al., (2009) state that one of the countries most affected by this mass movement of people is Kenya because of its proximity to many of these countries in conflict. Kenya neighbours Somalia to the east, Sudan to the northwest, Ethiopia to the north and Uganda to the west – (see map on page 9); most of them countries that have been in conflicts for decades. Kenya, a former colony of Great Britain, has approximately 40 million people, with about 42 indigenous languages and two official languages, Swahili and English. Kenya has hosted the majority of the refugees from the Horn of Africa and the Great Lakes region. It is estimated that Kenya could be hosting approximately half a million refugees mainly from Somalia, Uganda, Ethiopia, Sudan, Eritrea, Rwanda, Burundi and the DRC Congo. Due to post election violence in Kenya in December 2008, Kenya has approximately 300,000 internal refugees categorised as Internally Displaced People (IDP's). There exists no refugee law in Kenyan but the Refugee Policy Act enacted in 2006 requires most refugees to live in refugee camps in Kakuma at the Kenya – Sudan border, and Dadaab, near the Kenya- Somalia border (United States Committee of Refugees, 2008). Dadaab camps are approximately 500 kilometres away from Kenya's capital Nairobi. The journey to the camps is both dusty and dangerous – especially the 100 kilometre stretch from Garrisa to Dadaab camps, just a few kilometres from the Kenya-Somali border. Due to insecurity in the region, travellers are advised to travel in convoys or with military escorts (Horst, 2001).

Hagadera, Dagahaley and Ifo camps make up the Dadaab refugee camps. Originally intended to host 90,000 refugees, they held about 300,000 refugees by the end of 2009 (UNHCR, 2009). The UNHCR administers all the refugee camps and provides for all the refugees' needs. The government of Kenya provides security in the camps. UNHCR and other agencies working in the refugee camps have secured perimeter razor fences surrounding their offices while the refugees' villages are secured by thorn fences and dry tree branches (Siyat, 2008).

As observed in the process of gathering data for this study, refugees live in mud huts with floors of dirt and roofing made of old iron sheets or sacks provided by UNHCR. Other makeshift shelters are made from paper bags or simply from tree branches and leaves. "Washrooms are also made of sticks and worn out sacks hanging on the makeshifts, often making visible whoever is inside. This is very embarrassing for the refugees, many of them from cultures that consider bodily-related functions very private. Thus, the camp habitation creates loss of dignity as refugees forego an integral part of their religious and cultural obligations" (Siyat, 2008, p.17).

**Figure 4:** Some of the houses at the camp (picture by Julius Marete: 2009)





**Figure 5:** Refugee homes in the camps (picture by Julius Marete; 2009)

Because these makeshift shelters typically house extended families or their clansmen, it leads to overcrowding in the camps. Many of the refugees have been in the camps for more than 20 years, while others are born and marry in the camps. There is a lack of all essential basic necessities due to dwindling donor funding (UK Ministry of Defence, DFID Report, 2001). According to UNHCR, children form 20% of the population in the camps, and 13% of them are malnourished. Healthcare facilities are grossly understaffed and lack adequate medication to meet the needs of the increasing number of patients. Schools are run by NGO's and volunteers and lack sufficient teachers and adequate resources.

As documented earlier in this study, UNHCR and Human Rights Watch: Africa Watch (2010) report that structural oppression and gross abuse of human rights continue to take place in the camps. Women and children have been raped by militia or Kenyan security forces either in the refugee camps or during their flights to the camps from their countries. Menkhaus (2003) states that statistical figures of women and children raped in the refugee camps may be actually higher than those given by UNHCR or the Human Rights Watch because some cases are not reported, due to either fear of victimisation or a lack of any legal structures in the camps.

By August 2009, the authorities recorded over 7,000 new arrivals from Somali every week into the camps, some without shelter or any form of housing, leading to major malaria and cholera outbreaks in the camps. Temperatures in the camps can soar to about 40 degrees during the dry seasons, while during the rainy seasons floods wash the makeshifts away, leaving many families homeless.

According to Crisp (2000, p. 5), insecurity and the nature of violence in the refugee camps has been perceived as deeply rooted in the culture and “derives to a large extent from the political economy of the Kenyan state, the way in which the state and other actors have sought to manage the country’s refugee problem, as well as the characteristics and circumstances of the refugees themselves.” This culture of violence as witnessed in Kakuma and Dadaab camps can only be addressed by combined efforts of the Kenyan government and all stakeholders in refugee issues, and not left as a responsibility of UNHCR, as the situation is at the moment (Crisp, 1999).

#### **3.4.1. Kakuma refugee camp**

Kakuma refugee camp is located near the Kenyan border town of Lokichoggio, 95 kilometres from the Kenya-Sudan border. Kakuma refugee camp, established in 1992, has served mainly the protracted Sudanese refugees and other minority refugee migrants from Somalia, Ethiopia, Burundi, the Democratic Republic of Congo, Eritrea, Uganda, and Rwanda (UNHCR Fact Sheet, September 2008). The camp hosts about 50,000 refugees. Among the first arrivals in Kakuma were the *‘lost boys and girls’*, a term used to describe the child soldiers who fought in the SPLA. Like Dadaab camps, Kakuma’s jurisdiction falls under UNHCR and Kenya’s Department of Refugee Affairs. After the 2006 Refugee Policy Act was enacted, a camp manager has been appointed by the government to oversee security matters within the camp.

Life in Kakuma is characterized by high temperatures, dust storms, dangerous reptiles, and often outbreaks of malaria, cholera, and other communicable diseases. The experiences of the refugees in the camp are similar to those of their counterparts in Dadaab. One notable difference, however, is the renewed hope for peace in Sudan that many Sudanese refugees

have. UNHCR is coordinating operations to voluntarily repatriate Sudanese refugees back to their country. According to the UNHCR (2007), about 50,000 Sudanese refugees have been earmarked for repatriation while many others have gone back on their own. UNHCR is helping in reintegrating the returnees in their communities in Sudan and helping them rebuild facilities like schools, water boreholes, and hospitals. Some few who feared to return home have chosen to remain in the camps. Perhaps when, assured of peace, they can return home to rebuild their country (UNHCR, 2009).

### **3.4.2. Humanitarian assistance to the refugees in the camps**

The response to refugee needs in the camps is minimal, delayed, and sometimes non-existent. There is a poor response of governments towards meeting the refugee needs. As the number of Somali refugees arriving in the Dadaab camps increases day by day, humanitarian agencies have found themselves overwhelmed by the increased demand for their services. The UNHCR – an agency of the United Nations with jurisdiction over all the refugee camps – coordinates and supervises all the humanitarian operations in the camps. UNHCR works in liaison with many other nongovernmental organisations in the camps. These include World Food Program (WFP), International Organization for Migration (IOM), Lutheran World Federation (LWF), International Rescue Committee (IRC), Jesuit Refugee Services (JRS), National Council of Churches of Kenya (NCCK), Windle Trust Kenya (WTK), CARE International, and GTZ. These agencies are responsible for all relief, including food, medicine and other basic necessities. Reconstruction of social amenities and schools, dispensaries, toilets, and sanitary places are done by some of these agencies as well. Some others support income-generating activities for women and youth groups, provide firewood, and give loans to enterprising individuals to start small-scale businesses and scholarships to students. Others help in peace building, reconciliation and mediation due to lack of legal structures in the camps.

The UNHCR has identified three durable solution options that countries can adopt to help with the issue of refugees. The options are:



### **(i) Local integration of refugees into Kenyan communities**

Although Kenya is a signatory to the 1951 United Nations Convention and the 1967 Protocol Relating to the Status of Refugees, it has failed to include refugee laws into Kenyan law, even after the promulgation of a new constitution in August 2010. This makes refugee integration into communities in Kenya very difficult. The process has mostly been marred by corruption as Kenyan immigration officials and security agents illegally smuggle refugees into Kenyan cities or illegally grant Kenyan papers to refugees who can afford to pay them. It is estimated that around 200,000 refugees could be living in Kenya under such clandestine arrangements (Kimathi, 2001; Human Rights Watch Report, 2010).

The Kenyan government enacted a refugee policy in 2006 under Ministry of Immigration and Registration of Persons and created a department of refugee affairs. This department is headed by a commissioner of refugees. The department's mission is to promote, manage and enhance the provision and protection services to all refugees and asylum seekers in Kenya. Its other core functions include;

- (i) developing policies on refugee matters.
- (ii) registering all asylum seekers and refugees, and maintain an up-to-date register.
- (iii) issuing identity cards and travelling documents to refugees.
- (iv) managing refugee camps and other related facilities.
- (v) promoting the welfare of refugees.
- (vi) promoting the attainment of durable solutions for refugees.

Other services rendered by the department include;

- (i) issuing movement passes to refugees residing in Kakuma and Dadaab refugee camps in Kenya.
- (ii) responding to refugee complaints.

- (iii) holding consultative meetings with implementing partners and other stakeholders in refugee issues, such as the UNHCR and other NGO's.
- (iv) processing applications for all people who want to visit the refugee camps” (Kenya Gazette Supplements Act, 2006).

Kenya has been criticized by UNHCR and Human Rights bodies regarding policies that fail to integrate refugees into the economic and social life in Kenya, the impromptu closure of borders to Somali refugees fleeing fighting in Somalia, and the laxity in dealing with massive abuse of human rights in the camps. Fear of Somali militants crossing the border, the threat of terrorism, and spread of warfare across the borders have been cited as reasons why the Kenyan government has been cautious in integrating Somalis in Kenya (Human Rights Watch, 2010; Crisp, 2000).

## **(ii) Voluntary repatriation**

Voluntary repatriation is an option that is considered when there is peace and stability in the countries from which the refugees originated. This option is currently being pursued for Sudanese refugees in the Kakuma Refugee Camp in Northern Kenya near the Sudanese border. This exercise is entirely voluntary depending on the refugees' willingness to return to their home countries. Sudan has been relatively peaceful since the signing of the peace deal in Kenya. A referendum held in January 2011 has set the South as an autonomous state (UNHCR, n.d).

## **(iii) Resettlement in a third country**

The responsibility of receiving refugees lies with UNHCR. All refugees are expected to register and remain in refugee camps, with very limited or no access to basic necessities, economic livelihood, education, and health facilities. In reality, however, as Kimathi (2001) argues, the majority of the refugee host countries are in the developing world and are unable to provide sufficient educational and other opportunities even for their own nationals. Furthermore, “even though refugees in Africa flee the war to reside in neighbouring

countries, many of them can only lead an equally miserable life away from home, as countries that accept refugees are usually in a poor state of development (Ran, et al., 2009, p.2).” Refugees inevitably add to the burden of receiving countries, dragging down their economic development, threatening social security, and destroying the ecosystem (Imanyara 1992). This has greatly obstructed the settlement of refugees, a problem that has devastated many African countries’ stability and development, and created a continuous, vicious circle of poverty that has become complicated and difficult to break.

Many of the refugees looked upon resettlement in these ‘third’ countries as the only way for them to escape the desperation and misery in the camps (Horst, 2001). Resettlement seems the only chance of bettering and rebuilding their shattered lives. Refugees from minority groups that have been in the camps for a long duration, the elderly, and those who need urgent protection get resettled after meeting very rigorous selection criteria. According to UNHCR, only 2% of the refugees in the camps get resettled into a third country. Some of these countries include the USA, Australia, New Zealand, the UK, and Canada.

### **3.5. Global politics of refugees**

Forced migration is a major debate in global politics today. Forced migration, which is as old as the history of mankind, was shaped by two of the world’s recent major conflicts – World War II and the Cold War (Castles et al. 2009). During World War II, approximately 40 million displaced people left Europe and resettled in Australia, Canada and many other countries. Due to the Cold War, East-West spheres of influence existed in Africa, Asia and other countries in Latin America. Dictators were maintained in power simply by paying allegiance to one or other of the superpowers. The allies traded weapons and military expertise to enhance their influence and interests, which led to many regional conflicts (UK Ministry of Defence, 2001).

According to Castles, et al. (2009), the collapse of the Soviet Union in the early 1990’s marked the end of the cold war. Economic globalisation which followed led to profound social transformations and increased inequalities fuelling conflicts. Conflicts in Eastern Europe, Yugoslavia, Croatia, Bosnia and Kosovo led to huge numbers of refugees crossing

the borders into neighbouring countries. During the mid-1990's, the world witnessed a decline in conflicts, leading to a major decrease in the number of refugees and asylum seekers in the world. The number of global refugees had grown from 2.4 million in 1975 to 14.9 million in 1990, reaching 18.2 million at the end of the cold war in 1993. In the year 2000, however, the global population of refugees had declined to 8.7 million as the world enjoyed relative peace. One major tragedy that led to major transformations and amendments to refugee policies across the world was the terrorist attack in the USA on 11th September 2001 in the USA, which led the USA to halt its refugee resettlement programme (Castles et al., 2009).

Refugee admissions for people of Muslim backgrounds fell tremendously in almost all resettlement countries. Consequently, the war in Iraq and Afghanistan that followed these terrorist attacks saw the number of political refugees rise from 9.9 million in mid-2000 to approximately 42 million refugees and Internally Displaced People by 2009 (UNHCR, 2009). The call of many countries for strict border controls has resulted in the detention and deportation of asylum seekers, some of whom endure long and dangerous journeys through deserts and across oceans in overloaded makeshift boats. The majority of refugees, however, remain in impoverished parts of the world (i.e. Africa, the Middle East, Asia, and Latin America) either as incarcerated political refugees or Internally Displaced People (Castles, et al., 2009).

**Table 2:** Major refugee-hosting countries in 2008

<b>Country</b>	<b>Number of refugees (Millions)</b>
Pakistan	1.8
Syria	1.1
Iran	0.98
Germany	0.58
Jordan	0.50
Kenya	0.37
Chad	0.33
Tanzania	0.32

Adapted from: World Refugee Survey (2008)

**Table 3: Major resettlement countries**

<b>Country</b>	<b>Annual number of refugees</b>	<b>Ratio of refugees by total number</b>
Australia	10,722	1:2,000
Canada	11,079	1:3,000
Norway	1,397	1:3,400
Sweden	1,848	1:4,900
New Zealand	697	1:6,000
United States	4,821	1:6,200
Finland	724	1:7,300
Denmark	472	1:11,700
Ireland	144	1:30,600
Netherlands	518	1:31,700
United Kingdom	498	1:122,500
Argentina	83	1:474,700

Adapted from: World Refugee Survey (2008)

### **3.6. Conclusion**

This chapter discussed the background information with a focus on Sudan and Somalia. The resettlement process of Sudanese and Somali refugees into refugee camps in Kenya and their experiences in these camps were examined. The Chapter further discussed the humanitarian role played by UNHCR and other stakeholders in addressing refugee issues. The Refugee Policy enacted in 2006 in Kenya to cater for refugee needs in Kenya, and the impact of this policy on refugee integration in Kenya were critically analysed. The debates surrounding the refugee emigration, the impact of globalisation on forced migration, and world statistics of refugee resettlement were also highlighted in this chapter.

## **CHAPTER 4**

### **4.0. The history of refugee immigrants in New Zealand**

#### **4.1. Introduction**

Historically, New Zealand has hosted refugee immigrants from countries in conflict since the 1930's. This chapter outlines the historical background of refugee resettlement in New Zealand and the integration issues that face them. This chapter will review the process of resettling refugees into New Zealand according to their classification, as well as New Zealand's refugee policies which are largely influenced by the New Zealand Settlement Strategy. The role of this strategy in management of refugee integration programmes will also be discussed.

New Zealand has hosted approximately 40,000 refugees in its international refugee resettlement programme during the last 66 years (NZIS, n.d). Formal refugee resettlement started in 1944 during World War II. Prior to this period New Zealand's immigration policy was largely perceived to favour British immigrants against immigrants from other countries (Beaglehole, 1988). The policies that some have described as racist were severely stricter than those of other countries such as Australia and Canada. This is evident in the lengthy and rigorous processing of Jewish refugees fleeing Hitler's genocide policy to resettle in New Zealand in the 1930's (Beaglehole, 1988; Ongley & Pearsons, 1995; Belich, 2001).

#### **4.2. New Zealand Refugee immigration policies in the pre-World War II Period**

As previously mentioned, New Zealand immigration policies from the 1880's were mainly pro-British, and admission of refugees from other countries was deterred. Beaglehole (1988, p. 4) states that "British settlers have always been preferred" and that from time to time there was protest against almost every group of immigrants who came to New Zealand". During the 1930's in Europe, Nazi Germany introduced anti-Semitic policies that discriminated against Jews and incarcerated them in concentration camps where many were persecuted or killed in one of the cruellest holocaust in human history. This genocide policy created a very big need for the resettlement of Jewish refugees in various countries around the world to escape the persecution. Due to New Zealand's regulations of the Immigration Restriction

Act of 1920, Jewish refugees were denied entry into New Zealand. However, after lengthy negotiations with the International Refugee Organisation, New Zealand agreed to amend the Act to allow some Jewish refugees to be resettled in the country. About 1,100 out of approximately 50,000 Jewish refugees who had applied at that time were resettled. Beaglehole (1988, p.12) adds that the “Hitler refugees were regarded as not ‘readily absorbable into the community’. To some extent their ‘Jewishness’ was seen as an obstacle”. The Jewish refugees found it difficult to integrate in the predominantly British populated New Zealand due to New Zealanders’ disregard of their culture. The reason Beaglehole (1988, p.12) cites for this treatment of Jewish refugees was that;

“most New Zealanders were ignorant about and isolated from other countries, but their own society was extremely homogenous, being predominantly of British origin. Many New Zealanders were proud of their British origin and considered themselves superior to others not so fortunate.”

When World War II broke out in 1939, New Zealand prohibited entry of all aliens from enemy nations. After 1943, new conditions for refugee resettlement in New Zealand were set that required refugees coming into New Zealand to assimilate (Beaglehole, 1988).

#### **4.2.1. The formal refugee resettlement from 1944 to present**

Formal resettlement of refugees in New Zealand started in 1944 with the arrival of nearly 900 Polish refugee orphaned children and their guardians. Their resettlement in a camp in Pahiatua was meant to be temporary, with the intention that they would return to Poland after the war. But they were never returned to Poland, even after the end of the war, which made some of them very resentful. Tomasky and Josef Jagiello describe with resentment their experiences as Polish refugees at the time. “We were not to return to our homeland. We felt betrayed and angry” (NZIS, Department of Labour, 2004, p.40). The Polish refugees were resettled throughout New Zealand, which marked the beginning of formal resettlement for refugees in New Zealand.

World War II produced approximately 70 million displaced people, mostly in Europe, and millions of others who were displaced in the Japanese occupation of China. New Zealand cautiously admitted limited numbers of refugees as resentment towards refugees from

countries perceived as enemy aliens grew within the New Zealand population. These resentments could be seen in resolutions passed by The BMA (British Medical Association), Otago division of the Returned Servicemen's Association (RSA) in 1945 who resolved that:

“Any person or persons who arrived in New Zealand from Germany, Austria, Hungary or Italy since 1939 must return to their own countries within two years after hostilities with Germany have ceased, and they should be allowed to take out of New Zealand the same amount of money or property or both that they declared to the Customs Department on entering New Zealand; any further money or property that they possess to be realised and the proceeds handed to the New Zealand Government for distribution among needy wives and dependents of those who fought while the enemy aliens enjoyed peace and plenty in New Zealand.”

(Beaglehole (1988, p.22)

During the Cold War era and the post Cold War period, the world experienced many political tensions and conflicts. During this period New Zealand hosted many refugees from the aftermath of these conflicts. During the period from the 1970's to the 1990's, refugees who resettled in New Zealand were predominantly Indochinese families from Vietnam, Laos, Cambodia, Thailand, Myanmar (Burma), as well as smaller groups of Ugandan Asians, Soviet Jews, Chileans, and Eastern Europeans. Middle Eastern refugees from Iraq, Iran and Afghanistan, and refugees from the Horn of Africa (i.e. Somalia, Ethiopia, Eritrea and Sudan) were also resettled from 1992. New Zealand has resettled refugees from the Great Lakes region in Africa (i.e. from Burundi, DRC Congo, and Rwanda) and currently focuses on resettling refugees from Bhutan (New Zealand Immigration Service, & Department of Labour, 2004, New Zealand: Ministry of Health, 2001). New Zealand continues to resettle refugees who are in urgent need of humanitarian protection with the changing global situations.



**Table 4: Nationalities of refugees resettled in New Zealand (1944-2008)**

Years	Nationalities
1944	Polish children and adults
1949-1952	Displaced persons in Europe
1956-1958	Hungarian
1962-1971	Chinese(Hong Kong and Indonesia)
1965	Russia Christian 'old Believers' (in China)
1968-1971	Czechoslovakian
1972-1973	Asian Ugandans
1974-1991	Bulgarian, Chilean, Czechoslovakian, Hungarian, Polish, Romanian, Russian Jews, Yugoslav
1977-2000	Cambodian, Lao and Vietnamese
1979-1989	Iranian Baha'i
1991	El Salvadorian, Guatemalan
1985-2002	Iraqi
1992-2006	Afghan, Albanian, Algerian, Assyrian, Bosnian, Burundi, Cambodian, Chinese, Congolese, Djibouti, Eritrean, Ethiopian, Indonesian, Iranian, Iraq, Kuwaiti, Libyan, Khmer Krom (Cambodian Vietnamese), Liberian, Myanmar's, Nigerian, Pakistani, Palestinian, Rwandan, Saudi, Sierra Leone, Somali, Sri Lankan, Sudanese, Syrian, Tanzanian, Tunisian, Turkish, Ugandan, Vietnamese, Yemeni, Yugoslav
2006-2007	Afghan, Congolese, Myanmar's
2007-2008	Iraqi, Columbian, Eritrean, Ethiopian, Bhutanese, Indonesian, Nepali

Source: Refugee Services, 2009

**Table 5: Nationalities resettled in New Zealand in 2007/2008 (Source: Refugee Services, 2009)**

## Nationalities resettled in 2007/2008

Country of origin:	No:	Resettlement by region:	No:
Afghanistan.....	68	Auckland.....	262
Algeria.....	5	Hamilton.....	66
Armenia.....	6	Palmerston North.....	76
Bhutan.....	75	Porirua.....	63
Columbia.....	29	Hutt Valley.....	73
Congo.....	21	Wellington.....	58
Djibouti.....	3	Nelson.....	59
Ethiopia.....	10	Christchurch.....	95
Eritrea.....	78	<b>Total.....</b>	<b>752</b>
Indonesia.....	5		
Iran.....	11		
Iraq.....	89		
Myanmar.....	255		
Mauritania.....	10		
Nepal.....	5		
Palestine.....	5		
Rwanda.....	25		
Somalia.....	18		
Sri Lanka.....	4		
Sudan.....	30		
<b>Total.....</b>	<b>752</b>		

1st Qtr  
2nd Qtr  
3rd Qtr  
4th Qtr



#### 4.2.3. Refugee issues and the Treaty of Waitangi

Attempting to discuss the history of resettlement of migrants into New Zealand without acknowledging the history of the indigenous Maori people of Aotearoa New Zealand would be a major fallacy and distortion of the same history. This is because New Zealand is built on the bicultural foundation of the Treaty of Waitangi (1840) that outlines an agreement between the Maori people (*Tangata Whenua*) and the *Pakeha* (all those other immigrants into New Zealand). This Treaty has major implications for social policy in New Zealand. The Treaty spells out the “parameters of the relationship between the Treaty partners –the crown (and by extension non-Maori) and the Maori” (Cheyne, O’Brien & Belgrave, 2008, p. 120). Grant further points out that the Treaty of Waitangi;

“may be seen as the founding document of New Zealand, in which the Maori gave the permission for the Crown to govern in this land. It gives the constitution a bicultural foundation, formed through an intention to unite two diverse peoples, and it provides principles by which coteremporary social policy can be guided. These principles concern the well-being of the indigenous people, while simultaneously allowing the settler peoples to benefit from this country as well.” (Grant, 2004, p.20)

In this document, the Maori acknowledge the role of migrants and settlers to remain in this country as long as they respect the traditions and law of the country. The Maori endured a long struggle for independence and the loss of ownership of their land through colonisation. Some refugees have suffered and endured similar multiple losses – of land, cultural identity, family, and sense of belonging. There is likelihood, therefore, of Maori and refugees developing a natural affinity and understanding of each other’s experiences and history. A male Sudanese respondent in one of the interviews in New Zealand said:

*“I feel more connected to the Maori people. I think we share a history.”*

Through the New Zealand Refugee Services, the Maori have been involved in introducing the refugees to the Maori culture and welcoming them onto the *Marae* (the Maori cultural and religious site at the centre of most Maori communities). The refugees learn about the importance of the Treaty of Waitangi in New Zealand’s history and how to respect the

principles of partnership between New Zealanders, migrants and refugees as established in this document (Refugee Services, 2009)

### **4.3. Refugee classification**

There are three principal ways by which refugees are resettled in New Zealand.

#### **4.3.1. Asylum seekers or convention refugees**

Asylum seekers are people who arrive in New Zealand to seek protection and apply for refugee status. Asylum seekers must prove that they have reason to fear persecution in their home country. After making application for refugee status, they must wait for their request to be processed by New Zealand Immigration officials. While their application for asylum is being assessed, they remain in New Zealand as legal residents. If their request is approved, they are recognised as refugees under the Geneva 1951 Convention, but, if denied, they will be required to leave New Zealand or face removal by the government. After their claims are approved, asylum seekers are upgraded to Quota refugee status and become entitled to the same services and benefits as all New Zealanders (New Zealand Immigration Service & Department of Labour, 2004).

New Zealand, because of its location and isolation from most other the countries, has not been a very favourable destination for asylum seekers. Some seek asylum while they are already living in New Zealand, after their home country's tensions and conflicts make it dangerous to return home. In August 2001, 1500 Afghan refugees aboard the Norwegian freighter *the Tampa* were ferried into New Zealand to seek asylum. The New Zealand government resettled about 150 of these as asylum seekers, mainly women and children. The rest were taken to Nauru Island and later resettled in New Zealand as quota refugees. They also became entitled to sponsor their families to join them throughout the years 2004 and 2005 (USCR, 2008).

Asylum seeker refugees have little or no knowledge about New Zealand before their arrival. A similar conclusion can be drawn from a study conducted in the UK by Robinson and Segrott (2002). It shows that decisions to seek asylum are based on these criteria:

- (i) The main objective in seeking asylum is security and the need to live in a safe country.
- (ii) Asylum seekers choose countries based on their having family members or friends or people from their ethnic group already residing in a tolerant and democratic country. They are able to speak English or have a desire to learn English.
- (iii) In some countries, asylum seekers may use agents and paid smugglers to aid their entry into target countries.
- (iv) Asylum seekers may arrive in their countries of asylum with little or no knowledge of immigration procedures, benefits, or opportunities to secure employment, and at times use false documentation.

Most of the world's refugees seek asylum in an immediate neighbouring country or within their regions. Thousands of refugees from Sudan and Somali, for example, seek asylum in the neighbouring countries of Kenya, Ethiopia, Egypt, Eritrea, Chad, and Yemen. Those from Afghanistan have sought asylum in Iran or Pakistan, while those from Bhutan flee into Nepal. New Zealand's immigration service approves approximately 200 to 500 of such cases every year (New Zealand Immigration Service, & Department of Labour, 2004).

#### **4.3.2. Quota refugees**

New Zealand is among countries that accept global quota refugees in accordance with United Nations High Commissioner for Refugees (UNHCR) humanitarian and safety needs for refugees in the world. The refugee resettlement policy was reviewed in 1987 and set the quota at 750 mandated refugees per year. The criteria for "quota placement are reserved for the most needy cases as identified by the UNHCR, such as women at risk, medically disabled and protection cases" and not on their 'resettlement potential' as in many other resettlement countries (New Zealand Ministry of Health, 2001, p.21).

The New Zealand quota programme selection starts from the first country of asylum. In Kenya, the UNHCR officials interview refugees who have been in the camps for a long time, have acute protection needs, women at risk, and those with medical problems. The selection process is lengthy and rigorous, and many of the refugees eager for resettlement make many

trips to the UNHCR headquarters in Nairobi. For some, this process can take years on the waiting list (Horst, 2001; Banki, 2004). The effects of the desire to be resettled and this lengthy wait for resettlement in the camps in Kenya will be discussed in detail in forthcoming chapters. Only those who can prove that they meet the criteria and are escaping persecution and are unable to return home are eligible to apply for resettlement in the developed world (e.g. in New Zealand, the UK, the Netherlands, Australia, Sweden, Germany, Denmark, Canada, and the USA). If a person is to be resettled in New Zealand, they are interviewed by the New Zealand Immigration and Refugee Services officials to determine if they meet New Zealand eligibility requirements (New Zealand Immigration Service, & Department of Labour, 2004).

Refugees approved to come to New Zealand are given a health screening and cultural orientation by the International Organization for Migration (IOM) and New Zealand Immigration officials in Nairobi. For some quota refugees, this is the first time they have heard of New Zealand, while others may have obtained some information about New Zealand from relatives or friends, from news media, or from books (Banki, 2004; Horst, 2001).

After the orientation, the refugees get their travel documents and the IOM arranges their travel from Kenya to New Zealand. On arrival they are received at Mangere Refugee Reception Center in Auckland, which is administered by the New Zealand Department of Labour. They undergo a more comprehensive medical checkup, and are oriented with information on New Zealand history, culture, and law. They also receive free English courses. After a six-week orientation programme at Mangere, they are entitled to a one-off re-establishment grant of NZ \$1,200 – a welfare benefit to meet their food, accommodation, and other basic needs (New Zealand Immigration Service, 2004).

Relocation is arranged by a lead organisation called the Refugee Services (RS). The relocation of the refugees depends on where they want to be resettled. Many who have friends or family, clan, or their compatriots already established in New Zealand prefer to be resettled near them, while others prefer regions with climatic conditions similar to their countries of origin. The refugees are resettled as permanent residents who can work, attend school, and enjoy all benefits of New Zealand citizens. After five years, the refugees can

apply for citizenship and become Kiwis. The one most important thing for all refugees, however, is the ability to sponsor family members to join them in New Zealand (New Zealand Immigration Service, 2004; UNHCR, 2007; Nash et al. 2004).

#### **4.3.3. Family reunification refugees**

Quota refugees already resettled in New Zealand are entitled to sponsor their family members to join them as permanent residents. Family members who are resettled in this category rely on them for accommodation and other kinds of assistance as they settle. They are, however, eligible for benefits from the New Zealand government as well. Research indicates that refugees resettled under the family reunification have more information about New Zealand on resettlement and take less time to resettle in New Zealand (New Zealand Immigration Service & Department of Labour, 2004).

#### **4.4. Migrants are not refugees**

Many people in New Zealand have difficulty differentiating between refugees and migrants, especially if they are people of colour. There are, however, significant differences between migrants and refugees. A refugee *“is a person who has been granted refugee status on the basis that they have been forced to leave their own country due to a well-founded fear of persecution, and that they are unable to return there for reasons related to race, religious beliefs, nationality, and membership of a particular social group or political opinion”* (UNHCR, [www.unhcr.org](http://www.unhcr.org)). Refugees have no option but to leave their countries and are unlikely to return to their countries of origin. Their escape is mostly unprepared and they have no travel documents. Refugees are resettled with the about help of resettlement agencies and must meet eligibility criteria before getting resettled. People who arrive in New Zealand as asylum seekers must prove that their lives are in danger in order for them to be upgraded to the status of a refugee.

Migrants voluntarily migrate to New Zealand having acquired a work visa to undertake employment. Migrants have options, make plans, and make conscious choices to come to New Zealand. Migrants have researched opportunities available to them before they come, take time to learn English, and make a decision about whether to come to New Zealand or to

some other country. Migrants typically arrive with their belongings and remain in contact with their families back home. If the migrants' plans of settlement do not work out as they had hoped, they can always return home or emigrate to another country – something that many refugees cannot do (Refugee Services, 2009).

Since refugees and migrants are diverse groups of people, with diverse pre-arrival experiences and distinct needs, it is necessary to develop distinctive services for each of these groups. Refugees have needs, in particular, that relate to violation of their human rights. They may need more specialised interventions such as counselling, emotional support, medical care, financial support, and empowerment through education.

#### **4.5. Refugee resettlement needs**

Sudanese and Somalis, who come mainly from protracted refugee camps in Kenya, arrive in New Zealand with extremely diverse needs. Some of them are psychologically affected by trauma and torture experienced during the wars, as they flee their countries, or in the refugee camps. Valtonen (2008, p.13) states that:

“Stressful and traumatic effects of displacement are based not only on harrowing circumstances of flight but also on the pre-flight experience of societal upheaval, repression, and institutional breakdown. Individuals may be the targets of political persecution and the security of their kin endangered. The prolonged crisis of civil wars, such as that in Somalia, for example, perpetuates conditions of distress for its population.”

During resettlement refugees may also face informational and social-cultural needs as a consequence of having remained in camps for a long-time (Fanjou et al. 2005). Then, when they arrive in New Zealand, they are faced with more issues, such as never returning to their homeland, family reunification, adjusting to a new geographic and climatic environment, language barrier, loss of familiar culture and adapting to a new one, anxiety over employment, and discrimination. It is necessary, therefore, that they receive support in order to settle successfully in New Zealand – which is why the New Zealand government has developed strategies to work towards this goal. The task of assisting refugees to settle would be a huge undertaking for the government without the help of the civil society (Refugee Services, 2009). Many religious and Non-Governmental Organisations that help in the

resettlement of refugees have emerged in various regions in the country. One leading Non-Governmental Organisation is the Refugee Services that is mandated by the government to resettle refugees coming to New Zealand.

#### **4.6. Refugee resettlement support**

In response to the needs of the increasing number of refugees in New Zealand, an Inter-Church Commission on Immigration and Refugee Resettlement (ICCI) was founded in 1977. This commission, convened at the request of the New Zealand government, later changed its name to the Refugee and Migrant Commission. In 1986, the governance of this commission was assumed by the Christian Conference of Churches of Aotearoa New Zealand (CCANZ). Since the 1990's, the agency has undergone several name changes – from Refugee Migrant Commission, to Refugee & Migrant Services, to RMS Refugee Resettlement. It is now referred to as Refugee Services (Ministry of Health, 2001; Refugee Services, 2009).

Refugees need support to enable them to settle in their new environment (Nash et al. 2004). They need assistance with housing, employment, literacy, youth programs, and general receptivity to their new communities in New Zealand. Resettlement issues that refugees are likely to face include finding affordable housing and overcoming their lack of skills and employment experience that are relevant to the New Zealand job market. Some have adapted and made successful transition in the new society, but could still be at risk of developing depression or other psychological problems that may lead to health problems (Pernice, 1989; Ward, 2007).

Government Agencies and Non-Governmental Organizations alike may be needed to provide help in the resettlement process. The Refugee Service (RS) has acted as a leading organisation under which are found other Non-Governmental Organisations working with refugees in New Zealand. RS employs a unique approach through community engagement in supporting the refugees and acts as a major source of support. Through their well-trained volunteers, RS addresses central issues related to refugee resettlement, such as the importance of obtaining meaningful employment and support in facilitating integration. The role played by volunteers has been cited as a major factor in the successful resettlement of



refugees, as well as a major coping mechanism for refugees in addressing the intense challenges they face throughout the resettlement process and even after settling into their new communities. These coping mechanisms will be discussed in detail later in this thesis. Through the support of Refugee Services, New Zealand is now home to these refugee immigrants, some contributing positively to the economy of the country through their work, and others enrolled in Universities and other educational institutions (Refugee Services, 2009; New Zealand Immigration Service & Department of Labour, 2004).

#### **4.7. The New Zealand resettlement strategy**

New Zealand, which is historically itself a migrant nation, acknowledges the contribution of migrants and refugees to her economy and to her cultural diversity. New Zealand hosts a large proportion of foreign-born residents, with nearly 50,000 people applying for permanent residence each year (Dunstan, Boyd & Chrichton, 2004b). Permanent residence in New Zealand is given under a skilled or business category, family reunification, and on humanitarian grounds (with refugees falling under this latter category). There has been an increase in the temporary migration of people coming in as students, visitors, or tourists (New Zealand Immigration Service, 2004).

Unfortunately, New Zealand has been losing many of these residents to Australia which lures them with better job opportunities and higher salaries (Grogan, 2008). In recognition of the economic opportunities immigrants bring into the country and the need to support the immigrant's settlement initiatives, the government embarked on a New Zealand Settlement Strategy in 2003. This strategy set up a Settlement National Action Plan that recommended long-term settlement support for migrants and refugees. The strategy is implemented by the Department of Labour and, in the 2004 national budget, received a major boost of NZ \$62 million to be dispersed over a three year period, earmarked to improve service delivery for migrants and refugees. This strategy has enabled New Zealand to be internationally competitive in enhancing the country's social development and to implement viable programs to integrate migrants and refugees into New Zealand society (New Zealand Immigration Service, 2004 and 2007).

In 2007, the strategy was modified to include seven goals stating that “migrants and refugees

- are accepted and respected by the host communities for their diverse cultural backgrounds and their positive community interactions,
- obtain employment appropriate to their qualifications and skills, and are valued for their contribution to economic transformation and innovation,
- become confident using English in a New Zealand setting, or are able to access appropriate language support,
- access appropriate information and responsive services that are available in the wider community,
- form supportive social networks and establish a sustainable community identity,
- feel safe within the wider community in which they live and,
- accept and respect the New Zealand way of life and contribute to civic, community and social activities" (NZIS, Department of Labour, 2007, p.11).

As a result of this strategy, the Office of Ethnic Affairs was created to cater for the needs of more than 200 ethnic communities living in New Zealand. According to the Department of Labour (2007), New Zealand meets the UNHCR requirements for countries resettling refugees, and her policies and practices compare well with other countries resettling refugees, including Australia, Canada, Denmark, Finland, Ireland, Netherlands, Norway, Sweden, the United Kingdom, and the United States of America.

#### **4.8. Conclusion**

This chapter has traced the history of refugee immigration into New Zealand in the years before and after the Second World War, as Jewish refugees desperately in need of resettlement arrived in New Zealand in the 1930's. In the 1940's, the resettlement of Polish refugees and Jewish survivors of the Holocaust in Europe marked the beginning of a formal resettlement programme for refugees in New Zealand. New Zealand continues to resettle refugees in need of humanitarian aid from many countries in conflict.

This chapter also looked into the resettlement process of refugees – particularly the Sudanese and Somali refugees from the camps in Kenya, the interview process in Nairobi, and their reception at Mangere in Auckland where they receive a six weeks orientation. Refugees arrive in New Zealand with many needs and require support to enable them to integrate into their new communities. The Treaty of Waitangi, signed in 1840 between the indigenous Maori people and the Pakeha, forms a foundation of the social policy in New Zealand. In accordance with this policy, the New Zealand Resettlement Strategy was crafted to address the pertinent issues of refugee integration.

## **CHAPTER 5**

### **5.0. Research procedure and methodology**

#### **5.1. Introduction**

This chapter will outline the research design, procedure, and strategy used in collecting data. The study comprised two components – namely the conceptual and field components. The aims and objectives for this study were identified after a literature review of related research and information in this field. The fieldwork portion involved collection of primary data in Kenya and in New Zealand. This research employed a phenomenological approach by using qualitative research methods to systematically examine the lived experiences of refugees and analyse the narrative materials into meaningful data and results. Finally, ethical considerations in sampling participants and collecting data for this study will be described.

#### **5.2. Research procedure**

After choosing the research topic based on the researcher's commitment to social change in refugee matters, it became apparent how limited the information was regarding refugee issues in New Zealand. It was necessary, therefore, to conduct a pilot survey to ascertain the importance of this particular research topic. There followed a thorough review of literature concerning the research topic, based on an annotated bibliography of all relevant literature in this field. This literature search was conducted through search engines, journal articles and literary texts, books, news articles and documentaries relevant to this topic. After meetings and presentations to the supervisors, a thesis proposal was submitted with a mind map of how the research was going to be carried out. The literature review was organised around key concepts within the conceptual frameworks of the study. This helped in identifying aims and the research strategy. The qualitative research techniques were considered the most appropriate for conducting intensive interviews to explore the respondents' perspectives.

### **5.3. Methods of data collection**

#### **5.3.1. Comparing and contrasting qualitative and quantitative research approaches**

In carrying out social research, two methods are most commonly used. These are qualitative research methods and quantitative research methods. According to Bryman (2004), qualitative research employs an inductive approach in exploring a phenomenon and emphasises the generation of hypotheses and theories. This research strategy places emphasis on processes and meanings of words rather than quantification in gathering and analysing data. Gubrium & Holstein (2002, p.267) have outlined traditions of qualitative research as:

- “Naturalism – it seeks to understand social reality in its own terms;” as it really is’; provides rich descriptions of people and interaction in natural settings.
- Ethno-methodology- seeks to understand how social order is created through talk and interaction; has naturalistic orientation
- Emotionalism – exhibits a concern with subjectivity and gaining access to ‘inside experience; concern with the inner reality of humans.
- Postmodernism – there is an emphasis on ‘method talk’; sensitive to the different ways social reality can be constructed.”

According to Padgett (2008), quantitative research is deductive and employs statistical indicators that ascertain relative size of a particular research phenomenon. The two strategies have different epistemological foundations. Quantitative and qualitative approaches are founded on positivistic reasoning and phenomenological worldviews respectively. Despite the contrast between these two methods, they have some shared characteristics. Both approaches “are empirical, relying heavily on firsthand observation and data collection to guide findings and conclusions” (Padgett, 2008, p. 3). Both methods have an important, and at times complementary, role in research. For this study, however, the choice of a qualitative inquiry approach has distinct advantages.

This study limited itself to Sudanese and Somali refugee’s expectations and experiences of resettlement in New Zealand, the trauma of fleeing their countries, and their initial experiences in the refugee camps in Kenya. The study is therefore not a statistical survey

based on large numbers but on sixteen in-depth interviews and four focus group discussions that sought to document, describe, and analyse the refugees' individual experiences, the process involved in their migration from the camps to their new settlement, and their adjustment and integration into New Zealand society.

In order to meet the objectives of this study, qualitative research methods were used. According to Shaw and Gould (2001, p. 7), a qualitative research enables the researcher to “gain an overview of the whole of the culture and context under study and captures data on the perceptions of the local actors.” Since perceptions, expectations, and experiences of the refugees were sought in this study, this justified an interpretive approach as the best method to understand this phenomenon. Considering these main features of this popular approach to social research, it makes sense to choose qualitative inquiry as the preferred method of investigation that is consistent with its aims and objectives.

#### **5.3.1.1. Individual interviews and focus group discussions**

Data collection included in-depth interview schedules and focus group discussions that were developed in detail with consideration for their merits and limitations. The methods of data collection used in this study have their unique advantages and disadvantages. Responses from respondents through interviews and focus group discussions were able to be clarified, thereby enabling accuracy and reliable responses. Honest and sensitive information, even through non-verbal expressions like gestures and body reactions, can be provided in a face-to-face interaction with the respondents. These two methods, however, because they involve travelling, can be expensive and time consuming (Denzin & Lincoln, 2000).

#### **5.3.1.1.2. In-depth interviews**

A discovery oriented research method was employed and was scheduled in advance to allow a personal discussion between the interviewer and respondent. The interviews were minimally structured and sought to encourage the respondent to speak about their experiences, feelings, and perspectives in-depth about the phenomenon being researched. In-depth interviews are recognised as having both strengths and limitations: The strengths include the following:

- They are in-depth in nature and help to uncover valuable hidden insights and new knowledge from respondents.
- They are confidential and respondents are more likely to open up during the interview.
- It allows verification of the information with the respondent during the interview because questions can be adjusted or amended in real time.
- Data can be collected in a short period.

The limitations include the following:

- Analysis can be difficult if the data collected is ambiguous, and if the interviewer is unskilled. The interviewer(s) should be trained before conducting interviews.
- There is the danger of bias and exaggeration of the data if the quality of interviewing is not good. The researcher needs to verify data to ensure that it is true, while observing all the ethical guidelines.
- In-depth interviews usually involve few respondents, since the interviews are often lengthy, generate a lot of data, and require a lot time to analyse the data.

(Bryman, 2004)

#### **5.3.1.3. Focus groups**

According to Davidson & Tolich (2003, p. 18) focus groups are techniques used in social research that “involve an intensive group discussion focussed around” a specific phenomenon. Focus groups are composed of between 6 and 12 participants who share some common experiences but who, in order not to inhibit participation in the discussion, are not familiar with each other. The discussions are moderated by a facilitator who introduces the topic and ensures the discussion remains focussed on the topic. In some instances, the identity of the participants remains confidential, requiring them to use pseudonyms or codes to conceal their identities. Focus groups too have strengths and limitations. According to Bryman, (2004) their strengths include:

- Because there is less focus on the individual to respond to all question, participants are usually more relaxed.
- Participants can debate issues in detail, justify their responses, and verify each other's responses.
- Different opinions held by different participants can be obtained, explained, and compared, thereby reducing exaggerations and bias in the information given.
- Because different opinions, stimulated by the group dynamic, can be gained from different participants in a single session, there is an economy of time that allows this method to supplement other methods.

The limitations of focus groups are similar to those of in-depth interviews. There are, however, distinct limitations associated with focus group discussion.

- Since it is difficult to gather a focus group from a locality where members do not already know each other, ethical dilemmas can arise if a member of the group breaches confidentiality. It is important, therefore, for the moderator to emphasise the need for confidentiality regarding all the issues discussed.
- Special consideration is required in scheduling a focus group meeting with regard to the time and place of meeting, and participants need to know the exact time and place of meeting well in advance.
- Poor moderating skills can lead to some participants dominating the discussion while others remain passive. Attempts should be made to distribute time equitably to all participants.
- It is difficult to include participants in supervisory positions with their subordinates, as both may fear repercussions of being candid with the information they give. This suspicion may lead to biased data or withholding of crucial data from participants.

(Bryman, 2004)

Despite these drawbacks, both focus group discussions and in-depth interviews remain important qualitative research techniques in eliciting insights from individuals about research phenomena. This is summed up by Padgett (2008, p. 109) who argues that, with these two



methods of qualitative research, “interviewer observations capture many things unsaid. Tone of voice (sarcasm, sadness, light-heartedness), speech impediments, facial expressions (grimaces, winks, smiles), body language, and the ambience of setting (noise, filth, interruptions) provide a feeling for the context that is missing from the transcript if not otherwise noted.” With the participants consent, these interviews can be recorded either on tape or digital recorders, video or written notes.

In order to understand the realities of refugees’ experiences in the camps, it was necessary for the researcher to travel to Kenya. This was guided by the epistemological approach of this research. As Bogdan & Taylor (1975, p.13-14) assert, “ the phenomenologist views human behaviour as a product of how people interpret the world in order to grasp the meaning of a person’s behaviour, the phenomenologist attempts to see things from that persons point of view.” For the researcher to see things from the refugee’s point of view, it was essential to go to the camps and get firsthand experience of the situation there.

#### **5.4. Sampling and pilot study**

After the approval of the thesis proposal and of the ethics committee, the process of collecting data began. Information needed to be obtained from the refugees and the stakeholders in refugee issues. Before embarking, it was necessary to carry out a pilot study to become familiar with the issues concerning refugees as well as to test the interview guidelines. Discussions were held, therefore, with stakeholders in refugee issues in New Zealand by attending many refugee forums and community meetings to ascertain if the research topic was viable and beneficial to New Zealand. The organisations involved in the meetings helped to identify the participants in the study. A few interviews were needed to gain insight and to evaluate the suitability of the interview schedule and guidelines, as well as to test the digital recorders. Through gatekeepers from the Refugee Services, three respondents were recruited and interviewed – two refugee migrants (one of Somali descent and one of Sudanese descent) and an agent representing one of the organisations working with refugees in New Zealand - Christchurch Refugee Services. As the research to be undertaken was cross-cultural, it was important to understand the culture of the people who were to be interviewed as well as the challenges that lay ahead and how to overcome

them. The pilot study pointed out the broader relevance of mutual learning about the cultural practices and values of both Somali and Sudanese communities. As Crichton-Hill (2009) posits,

“approaching clients with an “I know your culture” mind-set does not allow us to engage in ways that free people to explain their cultural world. It is important to realize that in working with others we need to adapt and place ourselves in the role of a learner” (Crichton-Hill, 2009, p.10).

### **5.5. Data collection in Kenya**

After a successful pilot study in New Zealand, the researcher travelled to Kenya to collect data in the first phase of the fieldwork. Because Kenya is the home country of the researcher, few problems were expected in getting clearance from the Kenyan government to carry out the research. This is confirmed by Barrett & Christopher who state that:

“as a researcher, your nationality influences the feasibility of a given project. ‘Insider’ researchers (i.e. host country natives) often have more extensive contacts and multiple means of satisfying logistical needs. In particular nationals of the host country generally meet less resistance in securing research clearance on potential inflammatory subjects than do foreigners, whom the government might consider insensitive to the social and political environment” (Barrett & Christopher, 2010, p.26).

Refugee issues in Kenya are very political issues that require a lengthy vetting of researchers. After a few visits to the Department of Refugees offices in Nairobi, however, the researcher secured the permit with surprising speed. Barrett et al. (2010, p.47) explain the difficulties faced by a researcher when they assert that the

“process of securing research clearance in Kenya alternated between the hysterical and the banal and ended in anti-climatic success. The Kenyan government is infamous among scholars for being exceptionally slow and unenthusiastic about granting research clearance.”

Barrett et al., (2010) further state that another advantage of doing research ‘*when overseas is home*’ is that there is familiarity with the location, climatic conditions, and the culture of the people, as well as anticipated help from old friends or family. But they caution that, despite this, there may be other difficulties, as when the researcher attends more to social functions or developing a ‘feeling that one is on a long holiday’. Such behaviour would have jeopardised the timeframe of the research.

Since the interview guidelines for conducting interviews in Kenya were a little different from those to be used in New Zealand, there was a need to carry out another pilot study and review of the literature concerning refugees that was available in Kenya. This initial part of the project involved discussions with a government and UNHCR officials who briefed the researcher about government policies and conditions in the refugee camps. There was an emphasis on matters pertaining to security in the camps.

A permit required from the UNHCR in order to visit the camps was acquired with relative ease. Upon receiving the permit, the researcher was able to travel to Dadaab to begin collecting data from the camps. UNHCR had strongly recommended flying to the camps in one of the UNHCR planes that deliver aid. The researcher declined this, however, since the data might be biased if the refugees associated the researcher with UNHCR because of the power and authority that UNHCR has over refugee issues in Kenya. More than this, the researcher wanted to experience the journey by bus (about 500 kilometres from Nairobi) – a popular means of travel by refugees coming to Nairobi UNHCR offices for resettlement.

The Dadaab Refugee Complex (DRC) “consists of Ifö, Dagahaley and Hagadera camps, situated about 100 kilometres from Garissa town and only 80 kilometres from the Kenya Somalia border. Dadaab town is a division of the Garissa District of North Eastern Province (NEP) Kenya. The three camps cover a total area of 50 square kilometres and hold nearly two thirds of Kenya’s total refugee population. Ifö is located 6 kilometres north of Dadaab town. Dagahaley 17 kilometres north of Dadaab, and Hagadera 10 kilometres south east of Dadaab town. Each of these camps is divided into blocks and sections labelled alphabetically for easy administration” (Siyat, 2008, p.34).

The initial part of the project involved visiting all the refugee camps and obtaining basic data about refugees from camp administrators, community leaders, and staff and management. This helped in developing an understanding of the history of the camps, observing and familiarising with the refugee issues in the camp, and building a rapport with the residents. Contact was made with the potential interviewees by a member of the Refugee Windle Trust ([www.windle.org](http://www.windle.org)); a respected Non- governmental Organization helping refugees obtain education and in their resettlement. Since the Refugee Windle Trust official had worked closely with refugees in their resettlement process, she knew a number of persons who would be suitable for this study. These people aged 18 years and above suggested other potential people who were contacted to

participate in the in depth interviews or the focus group discussions using the snowballing technique (Padget, 2008). Creswell (2003) further posits that qualitative researchers may select participants based on their ability to provide information needed. It may become challenging to find participants especially when doing research with refugees due to their sensitive status and challenging experiences. In such cases researchers use the snowball procedure to recruit participants (Biernack & Waldorf, 1981; Bloch, 2000). Since this research was about resettlement into a third country, it drew a lot of attention among the camp dwellers who are always very keen on resettlement into western countries. Many people in the camps contacted the researcher requesting to participate in the research as they heard about the study via their friends or their community members. This study aimed at interviewing people in the camp who were in the process of resettlement to New Zealand. Some of the people requesting to participate in this study were not on the resettlement program; it became necessary for the researcher to do a purposive sampling procedure where he chose the sample based on who he thought would be appropriate for the study (Guest, Bunce & Johnson, 2006; Gilbert, 2001; Robson, 2005).

The aims of this study were explained and if the people selected consented to be interviewed, further details of the study – and the confidential manner in which information would be dealt with explained as well. The interviewees were as diverse as possible, from the three different camps of the lager Dadaab camp in different age groups, while considering gender balance to ensure as much as possible a balanced view of the issues. The interviewees in Kenya were in various stages of pre-resettlement.

Two focus group discussions were conducted with participants from the three camps. One group consisted of participants of Sudanese descent, and the other of Somali descent. Eight Somali refugees participated in the first focus group discussion consisting of three women and five men. The second focus group comprised of seven Sudanese refugees; two women and five men participated. There were two separate focus groups in recognition that the issues facing Somali refugees were different from those facing Sudanese refugees, and also the fact that there were conflicts between the two communities in the camps. This was also in consideration of religious dispositions of the groups with Somali as predominantly Muslims and the Sudanese who are mainly Christians. The number of women in the two focus groups

was lower than that of men because some of the women invited cited household chores they had to attend to and therefore could not attend the meetings. In both Somali and Sudanese cultures which are patriarchal, women do most of the household work like cooking and collecting firewood. Participants were issued name tags to conceal their identity and requested to introduce themselves using the name tags provided by the researcher. Each participant was given adequate time to answer the questions. A round table approach was used to check dominance by some participants.

Five in-depth interviews consisting of one Somali woman, two Somali men, a Sudanese woman and man were conducted as well. Participants in the in-depth interviews did not participate in the focus groups because their views had already been documented. One interview with a Kenyan government immigration official and two interviews with non-governmental organisations, UNHCR and Refugee Windle Trust, both working with refugees in Kenya were also conducted. UNHCR and The Refugee Windle Trust officials interviewed worked so closely with the refugees in their resettlement and therefore their participation in this study provided very valuable insights concerning issues facing refugees in the camps. A profile of all participants is available at the end of this chapter.

Participants were provided with consent forms to sign, and ground rules for the session were reviewed. The interviews were informal and took place in the camps. They were semi-structured, but topics for discussion were introduced in chronological and logical sequence while maintaining flexibility to give participants the opportunity to raise pertinent issues that concerned their resettlement. The researcher avoided raising emotional issues like their traumatic experiences unless the interviewees brought such issues forward and were willing to discuss them freely. Despite this challenge, however, almost all were prepared to discuss their experiences as a way of letting the world know what is happening. Many of them have recounted such stories to officials several times and were now sufficiently accustomed and resilient to discuss them. The interviews used a standardised guideline to ensure the topics did not vary and adhered strictly to the perspectives of the informants with minimum intrusion by the researcher. They lasted between one hour and one and half hours. English and Swahili or the native languages were used in interviews, depending on which language

the participants were comfortable with. Only one of the interviews required an interpreter; and requested her son who already speaks English to interpret. The rest were carried out in English or Swahili.

Most interviews were recorded, with permission from the participants. The audio texts were transcribed after each interview or focus group session and interview transcripts coded to ensure anonymity. They were later shared with the individual respondents so they could verify the information. The data was then arranged into themes. Conclusions regarding the phenomena based on these themes were then drawn. This helped the researcher to verify the information in subsequent interviews and determine what new data was needed. The researcher also had the opportunity to visit refugees in their homes, schools and cultural festivals that were organised by the Community Development Sector of the camp. Such visits were crucial for interaction, helped to develop a relationship with the community, and provided a way of verifying some of the information recorded in the interviews and discussions.

#### **5.5.1. Challenges and lessons learnt when collecting data in the camps**

In conducting research in the camps, various challenges were encountered and valuable lessons learned.

Because the researcher was studying aspects of resettlement into third countries, this drew a lot of attention from the refugees who are normally so keen on resettlement. Visitors who come to the camps from foreign countries are mainly donors, journalists or government officials. Refugees mostly think of them as bringing aid, money, or a resettlement link from outside the camps. The researcher, therefore, had to explain the purpose of the research with an introduction letter from the University of Canterbury. This ensured that the participants did not see him as vulnerable to their seeking favours. They knew clearly the purpose of the study.

The researcher was careful not to be identified with the UNHCR or government officials as this would have jeopardised the data the participants in the interviews would give. It was established that the relationship between the refugees and UNHCR and Kenya government

officials was not cordial. The refugees viewed these officials suspiciously and with resentment because of the way in which some of them have treated refugees. This is the reason Refugee Windle Trust; a Non-governmental Organization helping refugees in education and resettlement issues in the camps was used to help identify participants for this study.

It was difficult for the researcher to remain distanced from the emotional expressions of the participants when they spoke of their traumatic past. As in many African narratives, the narrators require the audience to acknowledge or confirm that they agreed with the story teller's perspective, either by sounding empathetic, nodding in agreement, or other body language. Many participants expected the researcher to confirm this – and when it was, with a nod or a sound of agreement or an expression of shock or uncertainty, the participants tended to give more details about the issue under discussion.

Some respondents did not keep time, and turned up for interview or focus groups very late without any apologies. As one of them said, *“In Africa we don't look at watches, we look at the sun.”* As a result, a few of the interviews or repeat interviews were delayed or rescheduled.

Despite these challenges, valuable data were collected – from refugees in the camps in their various stages of resettlement and from the two organisations working with refugees.

## **5.6. Data collection in New Zealand**

After successful data collection in Kenya, the second phase of the project was to collect data in New Zealand. Five in-depth interviews and two focus group discussions were completed in the cities of Christchurch and Auckland with refugees resettled from camps in Kenya. Some of the participants were acquaintances the researcher had met at the University of Canterbury while others were identified through the New Zealand Refugee Services through the snowball method. It was not necessary to do the purposive sampling in New Zealand since all participants were identified by friends, family members or community members. It was hard to raise the required number of Sudanese participants in Christchurch and therefore the researcher had to travel to Auckland for two in-depth interviews and the Sudanese focus

group. Participants in Auckland were contacted with the help of a Sudanese acquaintance who had completed his studies at the University of Canterbury and relocated to Auckland.

Eight in-depth, semi-structured interviews were conducted with two male Sudanese, a male Somali, one female Sudanese and one female Somali participant. Two officials from New Zealand Refugee Services and one from Christchurch Resettlement Services were interviewed. One focus group discussion was held in Christchurch and comprised of four male and two female participants from Somalia. The last focus group consisted of three women and three men from Sudan. Their time of arrival in the camps in Kenya and in New Zealand was varied, some arriving in New Zealand as quota refugees and the rest in the family reunification category. Participants in the focus group discussions did not participate in the in-depth interviews. Interviews were held in the homes of the refugees or the researcher's office. All the interviews were recorded with permission from the participants

Three non-governmental organisation's officials working with refugees were also interviewed in their offices. All transcripts were shared with the participants to verify and if more information was needed a repeat interview was scheduled. At this time, the researcher was working as a volunteer with the Refugee Services (RS), a leading organisation in helping refugees settle and integrate within communities in New Zealand. The experience as a Support Worker with new refugee migrants helped bring new insights to the research and a deeper understanding of issues facing refugees in New Zealand.

A total of 43 people participated in this study. The composition of the sample across the two fieldwork locations is summarised in the table below. This sample broadly reflects the demographic profile of communities and other stakeholders interviewed for this study.



**Table 6:** Profile of those interviewed

<b>Participants</b>	<b>Number</b>	
<i>Refugees</i>	Kenya	New Zealand
<i>Somali</i>		
Female	4	4
Male	7	4
<i>Sudanese</i>		
Female	3	4
Male	6	5
Agency Officials		
Female	1	3
Male	2	0
<b><i>TOTAL</i></b>	<b>23</b>	<b>20</b>
<i>Age of refugees</i>		
18-30	8	5
31 – 40	7	8
41 and above	5	4
<i>Religion of refugees</i>		
Islam	11	9
Christian	9	8

### 5.7. Ethical considerations

This study was guided by ethical principles respecting the dignity and confidentiality of every participant. The consent of the participants to participate in this study was sought, and an explanation offered regarding the purpose of the research, with a promise to reveal the findings to all interested participants and parties involved in the research. The research strictly adhered to the University of Canterbury Research Ethics Guidelines. Permission was sought from the relevant authorities in Kenya and in New Zealand before any interviews

were conducted. Participants signed consent papers in a language they could understand, while minding any cultural sensitivity about any issues brought forth by the interviews. These forms had clear instructions about confidentiality, anonymity in presenting the findings, and the right of the participants to withdraw from the study.

The researcher and the participants negotiated the timeframe for the interviews and discussion which ranged from one hour to one and half hours. The transcriptions were done by the researcher, and all subsequent reports drawn from these findings maintained anonymity. Emotionally laden topics were carefully handled, and the researcher avoided asking for such information until the participants volunteered it. The researcher had arranged in advance for referral to professional counselling in case a participant became distressed. All participants, however, spoke about their experiences without such occurrences. They had told the same stories to journalists or officials before, and were willing to retell them to anyone who empathised with them. According to Padgett (2008, p. 69);

“When essential to the study, emotional laden topics should be broached naturally and preferably not before the second interview. Although human subjects committees often assume that talking about sensitive topics is a recipe for psychological damage, emotional displays by respondents are not uncommon and are rarely cause for alarm.”

All the data collected was stored in a lockable cabinet in the researcher’s office and any data held in digital form was protected by use of passwords. All the informants were able to access the transcripts or listen to the audio recordings and the findings of this research will be shared with them.

## **5.8. Data organization, coding and analysis**

After every interview session, the data collected and all responses from individual interviews and focus group discussions were coded using pseudonyms to ensure confidentiality. The audio texts were then transcribed by the researcher and a thematic content analysis was undertaken to collate and condense the information gathered into distinct themes, guided by the objectives of this study, to show the emerging meaning from the raw experiences presented. This aimed at producing a thematic content analysis that was concise and reliable and could display the key themes in an easily communicated manner (Reis & Judd, 2000). These findings were confirmed

to ensure the credibility of the conclusions. The findings will be presented and discussed in the following chapters while preserving the individuality of personal statements and maintaining confidentiality and anonymity of all the people interviewed as required by the University of Canterbury Ethics Committee. Direct quotes from participants and the researcher's diary notes will be used to further enhance the credibility of the findings and conclusions.

## **5.9. Conclusion**

This chapter has outlined the process of collecting data and the methods used, citing their strengths and limitations. This phenomenological research used a qualitative research approach to organise, analyse, and interpret the data generated by in-depth interviews and focus group discussions from fieldwork in Kenya and New Zealand. The following chapter will report the findings of this research.

## **CHAPTER 6**

### **6.0. Results**

#### **6.1. Introduction**

There are various themes that emerged from the analysis based upon 16 semi-structured interviews and four focus group discussions held with participants in New Zealand and Kenya. In the report that follows, quotations from individuals have been selected to illustrate the range of viewpoints identified. As a qualitative study, results are not based on statistical evidence but analysis of pre-arrival experiences, expectations and the social experience of integration described by a cross-section of individuals within the studied communities.

This chapter presents the findings in a chronological overview of the refugees' experiences in their countries of origin, their flight and life in a protracted camp situation in Kenya, and their expectations of resettlement into New Zealand. Their perspective on the process of resettlement and their interaction with policy institutions in Kenya and New Zealand will be explored. Finally, their views about the impact of their experiences and expectations on their integration and successful participation in New Zealand society will be provided. Similarly the perspectives of agency officials interviewed in this study will be discussed.

#### **6.2. Pre arrival experiences and expectations of Somali and Sudanese refugees**

Refugees led normal lives in their countries of origin before being forcibly displaced as a result of wars, conflicts, or famines and droughts that follow such calamities. Consequently, many have experienced severe abuse of their human rights, suffered loss of property, and been forced to separate from families as they pursue dangerous escapes, travelling long distances on foot or cramped circumstances into 'safer' neighbouring countries (Banki, 2004).

It will be important, therefore, to consider first pre-arrival experiences and the expectations of Somali and Sudanese refugees in order to assess how they impact on their integration and settlement experience in New Zealand. In the interviews the refugees gave nostalgic

narrations of their lives before they were forcibly displaced from their countries and talked about their escape from Sudan and Somali into refugee camps in Kenya.

One participant stated:

*“The time that our country had peace, my country was good. I used to be together with my parents. I also enjoyed this goodness of my country but now due to the war things changed. I miss my parents; I cannot be able to see them. I don’t know where they are since I came up to this place. There is no communication with them.”* (Sudanese female participant in Dadaab)

Another one said,

*“When the war broke out, we got a lot of problems. This pertains especially to education. I was in school but due to war, I decide to leave school. I dropped in form two and now I cannot be able to proceed with my learning.”* (Somali female participant in Dadaab)

Somali respondents also described the escape from Somali to the camps.

*“When there was government Somali was very good and life was okay. Everything was okay. In terms of security it was good and also in terms of living, it was good. When there was a government in Somali there is no country I can compare with it in terms of education. It was also good.”* (Somali female participant)

Respondents in a focus group discussion in Dadaab narrated how the war started in Somalia.

*“Things started from different places and different regions. The fights started in the city of Mogadishu and specifically people were fighting based on the clans. People from different clans were killed. There were fights between different clans such that people were beaten, women were raped and others killed and property looted. Some of them ran away from areas of settlement to new places due to the tribal wars.”* (Somali male participant)

A Somali participant elaborated further how the clan militias carried out attacks against other clans.

*“Even friends did not trust each other. They wanted to kill each other. The issue is that the government officials now favoured their clans. The army got divided and other officers in the government got divided and continued dividing. And the next thing was grouping themselves according to their clans. The next thing, the stronger groupings attacked the weaker ones. This division of clans was basically done by the army and the government such that the high class people would attack the low class*

*or the minority. The division went on such that the members of the high and the low classes did not trust each other and hence the fights started among the clans. There are so many clans of the Somalis. Now the division went on until the sub clans too started fighting until people were undecided. Every single sub clan fought till the war was very widespread.”*(Participant in a Somali focus group discussion in Dadaab)

A Somali interviewee speaking through an interpreter recounted the escape to the camps in Kenya.

*“When the fighting broke we were in a place that was invaded. We were also targeted because the president was coming from our clan. They started killing us using knives. All of our livestock was taken away. With only a donkey cart we escaped and spent one month hiding in the bush. That time we didn’t have our dad. So we were with our mum a sister and two brothers. We were eating only maize and wild fruits on the way. It was a very hard journey. Sometimes on the way we would see wild animals like lions which would terrify us. Sometimes we met bandits. We feared for our lives that they may attack us. We came to this place called Liboi; that is the border of Kenya. So that is where we were received by the government of Kenya and UNHCR.”* (Somali female participant)

The Sudanese participants spoke about their escape from war ravaged Sudan.

*“I left my home in 1983 when I was so young. It was the problem between Arabs and the Southerners. There were attacks in our village, some people killed and our cattle stolen or killed. Then came a point when I left the area, I went to Ethiopia in 1987, I was almost 9 years old, I basically left my home area because of war.”*(female Sudanese participant)

*“We got attacked sometimes using helicopters and jets, and at times they came at night and killed or they bombed people. And sometimes they killed a lot of people. Sometimes we got attacked by the government in Khartoum. They organised militias, and attacked our towns. When they came to town they didn’t care whether you are military or civilian, they must kill you.”* (Male participant from Sudan)

*“After the war broke out, I struggled but I could not run out from my country. But due to problems of people being killed and especially to us women, we got a lot of rape cases. I could not have managed to stay there so I decide to get married earlier because of those rebels there. They raped young girls.”* (Sudanese female interviewee)

Refugees from Sudan and Somalia who are resettled in New Zealand have come from protracted refugee camps in Kenya. Some have lived in the camps for more than twenty years while others were born in the camps. Life is hard for these incarcerated refugees and they

have no freedom to leave the camps. As discussed earlier in this thesis, the camps are insecure and people depend on humanitarian assistance for all their basic needs. Basic necessities such as food, clothing, water, housing, education, security, and medical services are provided by UNHCR and other non-governmental organisations. This assistance is often delayed and at a minimum. Violence and abuse of human rights has posed serious challenges to the camp dwellers due to lack of security and lack of any legal structures to address the increasing violation of human rights. Interviewees in this research narrated some horrendous stories of survival.

*“There was no food for all the people. So you see sometimes we used to go and pick the leaves and then cook them or dig the roots you know there are these African trees, dig them and eat them raw. And then UNHCR came in a convoy with maize and beans they just gave them to us and they brought us things for cooking. Another came and gave us some clothes.”* (Sudanese female participant)

*“We came into the camp in the year 1992 and we have not had any chance to go back to Somalia. We still have some relatives in Somalia. And many of them came recently with new arrivals. They always narrate the nasty things happening there. People are being harassed and there’s no peace now. There’s just no peace. It is not a comfortable life here either, we get some basic needs but all is not guaranteed. Life in the camps is not that comfortable but we have the basic needs although there are restrictions. Refugees are not allowed to move but have to stay in the camp, marry and bear children. This is because food, education, and all is not available. Those who try to leave will be arrested just near here in Garissa, be brought back or be deported.”* (Somalia female participant)

*“Life is not easy; we can’t go to other cities for example Garissa, Nairobi and other areas. We are also not financially stable. Sometimes we can’t even afford to buy food, or even books. At times it’s the NGO’s that are helping us. We encounter money problems, but the demands are too high that we can’t have all the gaps filled. We are at no time underestimating the services given by the NGOs in the camps.”* (Somali focus group discussion)

*“It’s not easy here. It is traumatising to see that in 15 days you go to the distribution centre, to get a kilogram of food. We have education here that’s not very up to standard. We can say psychologically life here is not that enjoyable.”* (female participant from Sudan)

Other participants discussed the prevalent discrimination in the camps between the majority Somali and the minority camp dwellers. This has often led to deadly attacks between Somali and Sudanese refugees. The local people attack the refugees in competition over resources

such as drinking water and food rations. There are often conflicts pitting the Somalis who are Muslims and the Sudanese who are Christians against each other. The participants narrated the discrimination and violence that results from these conflicts.

*“The Somalis as Muslims have their beliefs, which are difficult for us to cope with as a minority and mainly as Christians. So we get discriminated, now and then. It is very hard for us to move from our blocks to the market because they stone us because of the way we dress. If you don’t dress in long clothes, tie your hair or you cover yourself, they throw stones at you. The situation changes from camp to camp. They call us names like beggars or non believers.”* (Sudanese focus group discussion)

*“You see UNHCR has already divided the plots according to the nationality, and it happened that Somalis used to come and get water from our community. So we got a person to provide security by verifying people when they are fetching water because, we wanted to avoid the problems. Their people came and started getting water, and when they were told that was not their tap or area, it caused a lot of problems and they killed the guy we selected as our security man. So we tried to follow up these issues, but when we tried to complain to the government and UNHCR, nothing was done. So we don’t know where to start complaining and how to ask for our rights.”* (Sudanese focus group discussion)

The local Kenyan communities often attack the refugees, and many of them talked about the fear they lived in. There is lack of security and rampant impunity.

*“We came to the Kenyan border and arrived in Kakuma refugee camp where I stayed for 3 years. And I found that life was not good. One of my colleagues, whom we stayed together, was killed by local people, so I fled and decided to come to Dadaab.”* (Sudanese male respondent)

*“It happened that when I was living in Ifo in 1999. One of us had a small table for selling things, and he was killed because of what he used to sell. So when we see that starting a small business will become a problem to us, we stop it and only depend on food from UNHCR.”* (Sudanese male respondent)

In another focus group discussion, participants said that;

*“Sometimes they see us; they say that the migrants came to our land and are getting food. And they ask ‘why are we here and we’ve got no food?’ But they don’t understand that the people who give us food are not Kenyan government. So they attack people to take the rations. Sometimes they come at night and say ‘give us food!’ They take clothes and sometimes they kill people.”*(Sudanese focus group discussion)



There were reports of women raped when they went into the bushes to collect firewood, which led to some NGO's to start providing firewood to avoid such occurrences.

*“Before the implementation of this program we had the women population going outside the camps to look for firewood, and in many times many of them were assaulted and others raped, or violated, and many inhumane activities towards them by evil people taking advantages of the loopholes.”* (Refugee Windle Trust -Aid worker)

### **6.2.1. Basic needs**

Participants talked about discrimination and lack of adequate basic necessities such as food, water, shelter, medication, and education. UNHCR and other NGO's play a vital role in providing these services to the refugees. According to the organisations, the services provided are inadequate due to the increased population in the camps, insecurity for the aid workers and volunteers, and donor fatigue. They reported that many donors had been giving support for a long time and felt that, with the problem escalating, their involvement may not be making much impact.

*“Yes they have quite a number of educational needs but we have many agencies or organizations and every organization has a mandate to do some kind of work that will meet the needs of the refugees. We have agencies that work to meet the health needs, those who run the hospital, and those who see to it that the refugees are comfortable, and if they have to be taken to referral hospitals the ambulances are there to cater for that need.”* (UNHCR aid worker)

*“We have some other agencies that cater for food. They give them the food ration like the World Food Program. Other agencies cater for protection especially protection of children. This is done by Save the Children; and other organizations that are working for reproductive health and HIV and Aids.”* (Refugee Windle Trust -Aid worker)

The refugee respondents described the services as pathetic.

*“I remember we had a clinic, they call it hospital. They have got chroloquine, quinine, aspirin, and paracetamol. This is only what they give to people. But sometimes you can be sick almost for one week, but it is hard to see the doctor, because there's a big queue. You wake up at 5 am and go to queue and you can stay from 5 am to 5pm before you see the doctor because people working there are not professional doctors.”* (Sudanese male participant in New Zealand)

*“Hospitals in refugee camp, most of the times are very poor. There are no drugs and the staff there will only attend to you when you fall sick. Most of the time when you are just feeling pain you may not be attended for several days and drugs are also another problem. Refugees sometimes fall sick; they are very many because their population is big.”* (Somali male participant in Dadaab)

Discrimination pitting Somali and Sudanese refugees against each other made it difficult for Sudanese minorities to get equal access to education and medical attention.

*“On the medical issues, when you book to see a doctor, it’s mainly the Somali who do that, so your booking may be delayed or you get skipped. So they give best services to their people and you find that us Sudanese get neglected. If you want to see the doctor you may not be booked and at times the security guards push you out and require you to show your papers, and even after then, you may not be allowed to enter. That’s the challenge that we are facing.”* (Sudanese focus group discussion)

*“We have been discriminated. You can be only one among Somalis and when you line up; someone will come and push you out of the line, saying that you are smelling bad; so you get out of the line. And later in the day you may end up with nothing and you came in earlier because of discrimination. Because of financial constraints you can’t be able to buy good drugs, and you see we are not working; one cannot get money and no drugs. So we are actually in a terrible situation.”* (Sudanese focus group discussion)

### 6.2.2. Education

There exists an insatiable need for education among the camp dwellers. Teachers who are mainly volunteers or employed by NGO’s have large classes, sometimes shared by students of different age groups. The students are taught alphabets, numbers, basic English, and how to write their names. A few adults who are about to be resettled start their basic education in these schools as well. A Sudanese refugee resettled in New Zealand recalls how the first classes were built.

**Figure 6:** Children learning under a tree in the camp (picture by Julius Marete; 2009)



*“You see there was no school in Kakuma even, so we sat under an acacia tree. Teachers taught us from there from class 3 to class 4, but one year later they built schools. Then suddenly now they gave us what you call the tool, they gave us what you call panga (machete), they gave us sickles. So when we woke up in the morning, we cut long and short poles and the grass and came to build our own houses and then we went to build a school. The first school we built was very funny.”*(A male Sudanese interviewee in New Zealand)

A Somali refugee recounts the situation in the schools in the camps.

*“There were no books or stationery and stuff, so we started writing ABC on the ground, and the syllabus was Kenyan syllabus. On the ground sat about 150 children in one class, we come out and sit in a circle and the teacher makes us write ABC up to Z and he comes to mark on the ground. Tomorrow we do the same thing and when I went to class 2, we were given a book. I think there were only 2 books in the school, and the chalk and then they wrote on the Blackboard.”* (A male Somali interviewee in New Zealand)



**Figure 7:** A teacher inside a classroom in the camp (by Julius Marete; 2009)



**Figure 8:** A man opens the gate of a medical institute in the camp (Picture by Julius Marete; 2009)

### 6.2.3. Food and water

There are no healthy meals provided. Refugees receive maize or beans and little cooking oil to last a week. Drinking water comes from boreholes. Sometimes the water pumps break down for days, leading to long queues of people waiting with containers. Water has remained a major source of conflict in the camps.

**Figure 9:** Women and children queuing to fetch water from a borehole in Dadaab (Picture by Julius Marete; 2009)



#### 6.2.4. Gender issues and Domestic Violence

Gender inequality and domestic violence were mentioned as serious problems experienced in the camps. Aid workers emphasised that:

*“You will find that reports of the gender sectors after the establishment of this programme, shows gender related violence is on the increase.”* (UNHCR official in Dadaab)

The patriarchal nature of the Somali and Sudanese culture and traditions forms a basic premise for this violence, where men are the predominant perpetrators of domestic abuse against women and children. There is systemic inequality between men and women in the refugee camps. Buzawa & Buzawa (1990, p.19) argue that “a holistic view of the social structure is a better method of analyzing why domestic violence occurs than any examination of an individual circumstance of a particular offender or family unit.” This illustrates how the male dominated society views abuse against women, especially if this male dominance is entrenched in a society’s cultural and socio-economic background. Indeed it is difficult to avoid interpreting domestic violence in the camps in terms of pervasive gender inequality. Somali and Sudanese cultures are patriarchal and polygamous, with the woman’s place decidedly subordinate. This inequality remains institutionalized in their customary laws as well.

*“All things to be mentioned about gender and the factors that hinder the empowerment of women in these camps include culture, beliefs, traditions and whatever. But, I think it’s very hard to fight a tradition that has been in existence for so long. So some of these cultures and traditions, have been realised by those guys who live in them, they should no longer be given a room to exist. They are still holding on to some of these cultures and it’s a big problem. There is need for more campaigns in these camps to create awareness. This has been in existence for long but they have to persist on to make things happen realistically.”* (UNHCR official in Dadaab)

A Sudanese participant lamented that:

*“Our ladies don’t go to the market, they have to dress and look like Muslims. And when we go for the food rations given by the UNHCR, the ladies can’t go, so we have to get young men to go and get. And also collecting firewood, as they would be raped.”* (Sudanese female participant)

Aid workers discussed their daunting task of providing a growing demand of intervention services to the victims of domestic violence.

*“Women themselves need to work towards eliminating these cultures, but they believe there’s no time they can get to share a seat with a man. Sometimes back when I was working with another gender agency, I worked on addressing violence, so we went out to the camps, and to the blocks, telling communities that all people are equal, and that domestic violence is bad. So we held a table discussion. There happened to be a lady who said she doesn’t feel good, or loved until she gets a slap or two on her face by the husband {Prolonged laughter}. That shows the level of ignorance that they have. Women are a problem to themselves.” (Refugee Windle Trust official)*

This scenario explained by the participant is confirmed by McMaster & Swain (1989, p.61) in their discussion about victim-blaming theories which, “view the battered woman as ‘asking for it’ in order to satisfy her unconscious need for suffering and pleasure in pain by provoking the violent behaviour of her partner”. According to Buzawa et al., (1990), the theory of learned helplessness by Walker (1980), also referred to by Morash (2006, p.12) as battered women’s syndrome, “prevents women from leaving abusive relationships” because they learn to live with the violence.

Breakdown in community social controls, lawlessness, overcrowding, and conflicts contribute to this gender-based violence in the camps. A female Somali participant in Dadaab argued that:

*“Women are liberated and men don’t want to hear about it. So you will hear such statements from men telling women, ‘so you are drunk with those equality campaigns and stuff? That’s not for now what I am giving in to.” (Somali female participant)*

The nature and extent of domestic violence and family breakdown in the camps is devastating. Socialist feminists embrace the teachings of Karl Marx, based on the argument that oppression of women and domestic violence occur because of patriarchy and modern capitalism. They believe in establishing social structures to support women in childcare services and promote equity between men and women in domestic chores as an intervention against domestic violence (Cheyne, et al., 2008). Culturally appropriate programs must be developed to enable human service workers to respond appropriately to domestic violence in refugee communities. These programs must recognise the role of torture, trauma, and the



impact of a protracted stay in refugee camps and settlements (Nash, et al., 2004). As Crichton-Hill (2009, p.9) notes, “knowledge of how cultural context can form the basis of intervention choices is required. Some intervention choices may sit at odds with cultural beliefs and practices.”

#### **6.2.5. Local integration**

Although Kenya does not allow refugees to locally integrate, many respondents suggested that a local integration program would be a solution to the overcrowding in the camps. Some felt that other countries in Africa should help integrate them as western countries are doing. But they were sceptical that this would happen any time soon.

In a focus group discussion the participants suggested:

*“This is why we feel if we can be integrated locally like it is happening in western countries that would be nice. But you see there’s a problem in the host country with land, and they say no there’s no way we can integrate people locally when there’s a lot of land dispute and problems with land here. So land becomes the issue, the government doesn’t allow people to be integrated locally here. Some have been here for 10 and 20 years. There’s nothing like local integration. We are only supposed to remain here in the camps without any movement. So life becomes very difficult.”*  
(Sudanese interviewee in a focus group discussion)

Another focus group added that:

*“I believe if they could allow local integration, so that we are given the choice to become Kenyans. This can be good for the country as it can improve the economy. This could increase the population, so we could not even be asking for resettlement as we could integrate and work. So refugees are restricted within the camps, and they can’t leave. The only reason they could leave is to look for resettlement. People are living in difficulties, and not all can generate any income through working here. Some people have skills but they cannot make it to earn from their skills. So these people can be taken where they can use their skills. They will benefit the countries they go to, and they in turn can get an education and be equipped with knowledge.”*  
(Somali focus group discussion in Dadaab)

They reiterated that Kenya would actually benefit from this integration, and when there is peace in their countries, they would return.

*“Kenya can also gain. Am actually looking at the integration that was there when the Ugandans came in as refugees during Amin Dada’s regime, but they didn’t stay in the refugee camps, and many integrated. Actually many teachers in schools were Ugandans. Those that were doctors went to hospitals and teachers to schools. Bankers to the banks and other various jobs and they played a very important role in building Kenya. And when there was peace in their country, they all left. And if you go looking round, it’s hard to see any Ugandan working here.”*(Somali focus group discussion in Dadaab)

However, their scepticism was confirmed by a Kenyan government immigration official in the refugee department who affirmed that:

*“When you talk about integration for Kenya it can be a bit difficult to get two hundred and eighty six thousand refugees from Dadaab to get to integrate and to become Kenyans. I think it is a big challenge for the country, looking at the resources of the country and the population of the country. I feel like we cannot accommodate such a big number and this is only Dadaab camp, Kakuma has fifty to sixty thousand refugees. So when you add to that, it is like three hundred thousand refugees getting into the country.”* (Government immigration official in Kenya)

In contrast to the refugees’ views, the government official argued that the Kenyan government has done its best in serving refugees. Asked by the researcher if the government was aware of the conditions in the camps, the officer said:

*That’s a tough question! May be we can improve what is there because so much has been done; good systems are in the camp. I must admit that so much has been done to make these refugees comfortable and a few challenges that they might be going through like restriction in movement; that one is a policy from the government because of the security issues. We cannot just allow free movement in the country when you have people who have come from a war torn country. We can’t allow them to move all over the country in great numbers.”* (Government immigration official in Kenya)

The government and UNHCR officials agreed that the only lasting solution to the refugee problem would be to bring peace in the countries where they come from.

*“The solution lies in keeping peace where they come from so that people voluntarily feel it is better being home than being caged here in a refugee camp. So perhaps much more need to be done by the international bodies and the international community in seeing peace is restored in their country. In Kakuma they are now repatriating them.”* (Government immigration official in Kenya)



The refugees felt that could be the best solution to their problems as well.

*“It is better to have a bad government than no government at all in our countries.”*  
(Statement from a Somali focus group discussion)

#### **6.2.6. Corruption**

Refugees complained of corrupt government and security officials who demanded payment for every little service they gave, or at times extorted money from them by unlawful arrests if they knew a family member had been resettled in a western country. Those who wanted to get clearance to travel to Nairobi for interviews at the UNHCR headquarters had to pay the police and officials to get the papers.

*“When I travelled in Kenya I didn’t require papers, sometimes I travelled because I did my high school in Kenya, and so I had a student ID; so I gave my student ID to police. When they charged me, I gave what they call TKK (laughter) Toa Kitu Kidogo {which means giving money to corrupt the police} and off I go.”* (Male Sudanese participant in New Zealand)

The researcher had a firsthand experience of this at the Department of Refugee’s government offices in Nairobi while waiting to apply for permits to visit the camps. From the researcher’s diary notes:

*“10<sup>th</sup> July 2009 – I was at the refugee’s government office in the city. Two guards were directing refugees coming into the office. Many are speaking of issues they want solved or clarified. Some are allocated days they can come back and speak to the officials, and others are being turned away. Some insisted they have urgent matters and refused to go away. I was in the queue waiting as well. Ten men, three women and a child stood around the corridor. A man not scheduled walked in and was briefly pushed aside by the guards, but he was smiling and winking at them. Moments later they waved him to walk through into the offices, and when walking out, he put his hand in the pocket and gave some coins to the guards as a way of saying thank you for letting him jump the queue.”*

Corruption can be attributed to lack of social cohesion and community stability in the camps which increases opportunities for exploitation and illegal activities. According to Shawn & MacKay (1969), social disorganisation theory provides a useful framework for examining these social problems in society and explains the relationship between the structural features of social organisation and incidences of criminal activities. This theory proposes that social

order, stability, and integration are conducive to conformity, while disorder and segregation facilitate crime and delinquency. He further states that a social system is considered organised if it has an internal consensus regarding its norms and values, a strong cohesion among its members, and there is an orderly social interaction. A system is considered disorganised if there is a breakdown in social control, a disruption in its cohesion, or a lack of integration (Shawn, et al., 1969). This social disorganisation is evident in the refugee camps and has contributed to high rates of crime and violence.

### **6.3. Dreams and expectations of resettlement in New Zealand**

The need for resettlement abroad is very high among the camp dwellers, and many of them look at it as the only way to escape the misery in the refugee camps. Some of them want to be reunified with family members or relatives already resettled abroad. Kunz (1973) in his Kinetic model states that refugees are attracted to the countries of resettlement by what he described as ‘pull factors’. Refugees are attracted by the availability of opportunities for a better life in these countries. Some have spent many years on a long waiting list to be interviewed for resettlement. All participants interviewed expressed high expectations regarding life in resettlement.

In a focus group discussion in Dadaab, participants said that;

*“You know, people there (camps), to them going overseas is just like a dream. If you study the situation in the camp, and you need to go out abroad, even though you may have choices, you just go. You may not even know what is going on there. You want to go away from the situation you are in because; it is not a good situation. It is a bad situation. You are looking for a better life, and this is the first thing that comes to your mind.”*(Somali focus group discussion)

The refugees get information about New Zealand from

*“people resettled there. There is the manageress of this (immigration) agency and when she comes here she gives us some of the information. There is also the news media and TV. So we have a picture of how it is there. There are tall building and white people. There is also the internet now. So when we get a chance to the university, we join it and then the rest follow.”* (Somali focus group discussion)

According to Horst (2001), some of the information that refugees get about resettlement in western countries is either exaggerated or incorrect. Immigration officials who orient refugees about life in resettlement give impressive information about their countries. Relatives or friends already resettled avoid speaking of any challenges or problems they face in resettlement in order to save face and avoid being seen as failures in their new life in resettlement. Refugees depending on the media for information often formed images of life in western countries as glamorous and rich, as depicted in western movies.

The long wait for resettlement is traumatic for many hoping for resettlement. A participant on the waiting list narrated:

*“Like me I would have been resettled but in 2003 to Australia but one of my children has a problem. I tried so hard for it, but they said Australia doesn’t accept people with medical problems. And of course this was related because it may need medical care. So my hope just melted like that. My child was born like that and there is nothing I can change. So this is what happened. That traumatised me so much.”* (Sudanese male participant in Dadaab)

Another added:

*“I was having a pending case and my case was given to them in 2002 but when I went for the interview my case was rejected and when I went back for the review, they gave me a letter to wait and I had waited all the time. Now I don’t have any hope at all of getting resettled; up to now I have that paper waiting for resettlement. And am told my case is being handled by the embassy. So I decided this time, I will get back to my family. I don’t have any more hope. Perhaps it’s God’s plan.”* (Sudanese male participant in Dadaab)

To describe this anxiety for resettlement, the Somali refugees have coined a terminology ‘Buufis’ which means a strong longing for resettlement. The terminology as explained by the participants can better be defined in their words:

*“So you wake up early in the morning, in your heart there is resettlement. You slept in the night and you only dreamt about resettlement, that’s what it means. This is being in a Buufis situation.”* (Somali focus group discussion)

According to them *Buufis* can lead to psychological problems.

*“The behaviour displayed by these people with too much expectation of resettlement is that they don’t go to school, they don’t revise and come tomorrow they may also*

*drop out of school as well. They don't even work. They may get involved in drugs to fight this feeling. Well, they are psychologically affected and I'm not sure that if they are not resettled, their mental health will be the same again. I think Buufis has to do with anxiety for resettlement. Where someone is just waiting for the day they will be told they are going to be resettled. And if the expectation doesn't get met, they may get abnormal.*" (Somali focus group discussion)

Family reunification was identified as a major cause of *Buufis*, as some participants spoke about their uncertainty about ever seeing their loved ones again. This participant narrated the ordeal of waiting to be reunified with the mother.

*"We had started to become teenagers and you know you can only go too far with your decisions. And I made a decision that I was not gonna think about New Zealand anymore. And am not gonna think about what was to happen. I was just going to do my own thing. And that's what I did and finally few years after that she called and said we could come."* (This female Sudanese participant's mother died shortly after she arrived in New Zealand.

Participants expressed various reasons why they would like to be resettled in New Zealand. Many wanted a better and secure life or a good education for themselves or their children. Others wanted to get a job and support their families back in the camps. All were optimistic that they would be able to adjust to their new life in resettlement and rebuild their shattered lives.

*"In Kenya we think life abroad is like in paradise because of people who came to New Zealand. My cousin came to New Zealand and another cousin went to Australia. Some of my friends went to the USA. And sometimes those people send me money. When they send me money, I say oh overseas is a good place. Everyone now wants to go."* (Somali female participant in Dadaab)

Another one said,

*"What happens when you go for resettlement in western countries, such discrimination we face here is not there. If you know what made you leave your country, you can be able to work on your own life, to improve, and go to school if you want to study and get a job. You can help reconstruct your life, those who are resettled there are okay."* (A male Sudanese respondent)

*"This is why we look forward towards resettlement to benefit us and our children to get education and have a better future. So we look forward to resettlement to enable us lead a secure life, where there's respect to the rule of law and the human rights are*

*respected. You see the law is not applied in a fair way here.”* (Sudanese focus group discussion)

*“My biggest expectation is to do well in education become an authority in education and then I can achieve my ambitions and make them true. Another expectation is that life will be better. I am as well looking for exposure. I am looking forward to meeting different people, from different backgrounds, with different experiences from all over the world. People with different skills and people with different ways of doing things.”* (A Somali male participant)

*“Another expectation I have is I will be able to get skills. I would like to learn Karate that I can use to defend myself and family. I hope to help my clan later on too.”* (A Sudanese respondent in New Zealand)

*“We imagine of big buildings many cars etc. of areas we have never been to. So when they talk of abroad, we see it as a very developed place where people work hard, all things are there. Where education is free and is regarded as important by rest of the society. That’s the normal picture we have created in our minds. We think that New Zealand is one of the most developed countries. Very tall building, clean and more, that’s the normal expectation. People in white jackets from ice and snow. That’s what we think. We don’t know if it is like that.”* (Somali focus group discussion in Dadaab)

Asked if they knew or expected any challenges in their resettlement, many respondents said they knew that the beginning would be challenging, but that this cannot match their traumatic past life.

*“One may need to get a job to do. You have to face the adjustments in your life, work hard and abide by the laws of the country. There are cultural adaptation and language barriers because some of us grew up without any education. So one may feel shy or ashamed because one is just among the kids in these English classes. And of course very cold climate; very different from where we came from. But it doesn’t matter because you came from the war zones.”* (Sudanese focus group - Dadaab)

The Somali participants who are predominantly Muslims said:

*“Well we do hear an incidence that happened against Muslims in France, in countries like Denmark, or Netherlands. We are not sure about New Zealand issues with having problems with Muslim way of dressing, which can be a problem in institutions and work places. We expect it to be a little bit challenging but we still expect to be in a society that understands each other’s beliefs, and live together despite the differences.”*(Somali focus group discussion)

#### 6.4. Experiences of resettlement in New Zealand

Upon settling into their new lives, New Zealand based interviewees talked about their experiences in resettlement and how the expectations and experiences they had in the refugee camps impacted their new lives in New Zealand. They faced many obstacles - not the least of which was the inevitable shock for the Christchurch-bound that it is in fact:

*“very, very cold here, quite conservative and there are more challenges than in Auckland where there are more ethnicities and populations.”* (a male Sudanese participant in Christchurch)

The interviewees remained overwhelmingly positive about their experiences. Some, however, were unfortunately pessimistic because the expectations they held while in the camps had not been met. This had a big impact on them and their behaviour as they tried to adjust to their new environment in resettlement. Respondents reported an increased sense of security soon after settling into New Zealand society. Their experiences were reinforced by access to education, health, and legal systems and many were comforted by the hospitable attitudes of friendly local volunteers.

A Sudanese interviewee recounted her experience when she had just arrived in New Zealand:

*“It was for me very strange because, it was basically a whole new life. You can’t visit your neighbours and everyone is home by 5 pm and by 8pm everyone is gone to bed. For me it is really very strange. And the teenagers, when I was going to school, to me they were like zombies, walking quietly and look on the floor, got big hairs and looked very strange. To me a young person is one who plays, does things and moves a lot. I was to be in this school where everybody behaved so quietly. And if you ask them a question, many of them had this blank look on the face. To me I would ask, what’s wrong with them?”* (Sudanese female participant in Auckland)

A respondent from a New Zealand based resettlement agency reiterated the difficulties faced by new migrants, claiming that many believe their expectations will be realised very quickly.

*“But some don’t have English and they need to learn English to get a job. The systems are so alien to them that it is a major shock coming here and realising that it is not a land of milk and honey”. Another reason for this is that “they come to New Zealand and are put on a benefit. So this is often not what they would expect. They may think that their expectations will be realised very quickly. It takes a lot longer than they expect.”* (Refugee Services Aid worker)

According to the agency, some expect everything to be provided and compared themselves with refugees from their communities who resettled in other countries or refugees who have been in New Zealand for a longer time.

*“It’s a huge thing for some families where they have got expectations established before they get here. And we find resentment in early stages. I wouldn’t be able to comment for the long term but for the 6 months that am working with the volunteers. This can make life very difficult and more difficult that it can compound the issues and stress that they have when they get here.”* (Refugee Services Aid worker)

The fact is that some refugees coped better than others. Those who remained positive and used services designed to smooth the settling process displayed increased confidence in their new lifestyles in a shorter period. The interviewees and the agency workers concurred that expectations are a big factor in resettlement.

The Kenyan UNHCR representative involved in resettling the refugees into New Zealand added that:

*“When they get there (New Zealand), some of them realize that their expectation and whatever they thought is not like that. A few of them have written back and said they are feeling like they want to come back to the camp. Life is a bit hard, they are trying to cope, the culture is different; the school is not as they thought. It’s not as easy as they thought. There is so much work to be done.”* (UNHCR Aid worker in Dadaab)

The interviews and discussions revealed that many of the subjects had experienced human rights abuses and that their traumatic pasts tended to impact heavily on their ability to resettle into new environments. According to the agencies in Kenya and New Zealand, some of the refugees suffer Post Traumatic Stress Disorder (PTSD) – a form of anxiety disorder after one has been exposed to psychological trauma due direct involvement in war which has affected their ability to resettle well. According to New Zealand Ministry of Health, (2001) 14% of refugees who passed through Mangere Refugee Resettlement Centre had psychological disorder symptoms and another 7% had suffered PTSD.

#### **6.4.1. Physical and mental health**

Study respondents reported that doctors found it hard to diagnose some of the health needs that they had upon arrival. Because the refugee camps lack comprehensive health care, some

may be having their first encounter with doctors in New Zealand. Medical personnel in New Zealand may also be handling refugee medical needs for the first time – especially tropical diseases and unique mental health issues. According to the New Zealand Ministry of Health (2001, p. 31), “providing optimal care to refugees can be a challenge for health professionals because refugee clients may

- be ignorant or mistrustful of health systems due to cultural and religious reasons, or feel isolated and misunderstood because of their lack of English.
- be highly traumatised, or suffering from grief, depression or feelings of guilt for surviving when others did not.
- feel shame and rejection through having communicable diseases like TB or HIV.
- be stigmatised by their community through having mental illness.”

This is confirmed by a male Sudanese participant who said that:

*“Sometimes when I go to hospital and I got malaria, they think it is flu, because here in New Zealand the place is cold and if the place is cold it’s hard to see those tropical diseases. It’s really hard in terms of health and even harder for those who don’t speak English.”*

#### **6.4.2. Education and English language classes**

Because of a lack of formal education and learning in the camps, education was cited by many refugees in the camps as a major reason why they would like to be resettled in New Zealand. For many refugees, New Zealand offers them the first opportunity to get an education. According to Refugee Services (2009), it is estimated that 70% of Quota refugees are either semi-literate or illiterate. Proficiency in English has been cited as a major coping mechanism in resettlement. Refugee Voices research conducted by the New Zealand Ministry of Labour (2004, p.190) acknowledges that “of all the factors that will assist resettlement, proficiency in English is one of the most important.”

*“I had no English. It was really very hard for me to cope in class. I couldn’t cope because I understood nothing.”* (Recently resettled female participant from Somali)

*“Here in New Zealand I struggled with school. It was for me unbelievably difficult. Difficult in everything I learnt just to get through high school. Because of not*



*understanding English; regardless of how easy or difficult it was, it was very hard for me to understand. So I decided I would go home and teach myself. Not from the teacher but just sit and go through it. I realised with school and the system it wasn't going anywhere. I did things myself, and I enrolled for NCEA myself and I passed!"*  
(Sudanese female participant)

Refugees without English skills find it difficult to gain employment or make friends outside their communities. This may hinder their ability to effectively integrate.

*"It's more challenging for people without English, because all the documents required are in English and they will need someone to translate them or use diagrams and pictures to ease the accessibility to information."*(An agent with Christchurch Resettlement agency)

Participants who had acquired academic certificates before arriving in New Zealand had difficulties having their qualifications recognised by the New Zealand Qualifications Authority (NZQA). This made it difficult for them to get jobs or advance their studies.

#### **6.4.3. Employment, racism and discrimination**

A significant challenge in resettlement cited by most participants was that of discrimination and racism. According to Bihi, (1999) and Chile (2002), research findings in the USA and in New Zealand indicate that refugees face discrimination. This is especially true for Muslim refugees because of their dress code and religious culture. Guerin, et al., (2004) have studied racial and discrimination towards Somali refugees and report that there is discrimination in learning institutions, streets, and government offices. The Refugee Voices research conducted by the New Zealand Ministry of Labour (2004, p.310) shows that "some of the discriminatory actions noted included assumptions made about refugees, not employing refugees, name calling and bullying, racist remarks and physical abuse."

Participants in a focus group discussion said,

*"Some of our people have degrees and even have master degrees but they are not getting the jobs. Why? They say you don't have experience, and the first thing when you come here they will tell you that you don't have New Zealand qualifications. When you get the New Zealand qualifications, then they say you don't have the experience. You have the experience, who do you know to get the job. And this is the reality. It's the time for the government to realise, what it means just to bring people*

*in and you don't realise what they are going to face.” (Sudan focus group discussion)*

A Somali participant added that

*“When I arrived things fell apart. Coming here I had to find a job, the environment makes you feel and look different. Then you start finding identity. Finding your own identity takes time, looking for a job, you have to make networks.” (Female Somali participant in Christchurch)*

Some participants had to change their names and even their English accent in order to be interviewed for jobs. This is demonstrated in this interview excerpt with a participant from Sudan.

*M: “It's not a racial stuff but most New Zealanders, look at refugees as strangers, not like when we were in the refugee camps in Kenya. Here we look strange and strangers. So we find it hard to be accepted. Another factor is when I went to work in 2005, I applied and they gave me an interview date. So when I spoke on the phone, they found it difficult to recognise am African because my English name is M. (English name). So I got the date, went there and knocked on the door. The lady there got shocked when I knocked on the door.*

***JMM: so do you think you got selected for the interview because of your name?***

*M: Yes, so she asked me, how can I help you, I said I have an appointment, and she asked ‘really’? What is your name? Before I even got to the reception, I said ‘excuse me, can I go in?’ and I indicated that to the person there. The door was then open halfway and she was peeping as if it were her house. The door was half way and she was looking scared (**demonstrates how the door was opened**). I waited till she finished the talking and I said again, ‘excuse me this is public office’ because I like speaking my mind (**laughter**). I said I have an appointment at 10 o'clock. Then she asked again, what is your name? And I answered M. and then I gave my last name. Then she kept quiet and later asked ‘do you have any documents?’ and I said ‘yes I have them.’ Then I went for the interview, and they said to me, ‘we are very sorry we have run out of jobs.’ And I said its okay, and I started to compose myself. Now you see there is this kind of racism that they don't want to show.*

***JMM: so did you miss the job?***

*M: yes, I missed the job. They don't want to show it because some companies are against it, but they don't want African or such characters. This is a perception they have from television or wherever, which makes employers have no trust. So it's like that kind of a thing.” (Sudanese male participant in Auckland)*

A Somali participant said,

*“I was surprised when I received the call from one lady and I said this is G speaking ‘she said what?’ I think I got the wrong number. You know she saw my name and thought it was the wrong number. I said I am not on the wrong number. She said I didn’t see that name before and I said asked ‘don’t you know me?’ I said her name now and she asked if I am the one looking for the job? She said, ‘sorry the position has been occupied’.” (Somali female participant)*

Participants experienced similar discrimination when looking for rental houses and others complained about old and cold houses given to them by the Housing New Zealand.

*“To get a house is very hard and sometimes it happens when people see you’re a different colour. They say sorry man the place is occupied; so the same in workplaces too.” (Somali focus group discussion)*

Participants from a resettlement agency reported that refugees have very high expectations in their new environment and that some of the issues they faced in employment and housing are similar to those ordinary New Zealanders face as well.

*“I think many of the (refugee) families don’t know how ordinary Kiwi families live and they have unrealistic understanding of our own standards of living for an average New Zealander. Many (New Zealanders) don’t have a fantastic house, many shop second hand things, and many are on the waiting lists for housing, which our refugees are fortunate to get, and also the cold houses which New Zealanders have the same thing.” (Refugee Services aid worker)*

The agents said that they occasionally get cases of refugee harassment reported to them, but they couldn’t tell if that is associated with colour, ethnicity, or religion. A Somali respondent cogently observed that:

*“It’s not hard being a Muslim here and for me I don’t bring my religion to the table with anybody, it’s a personal thing.” (Somali female participant)*

#### **6.4.4. Remittances**

Sudanese and Somali refugees resettled abroad have an obligation to help families or clan members they left behind in the camps. Some suffer financial constraints because they remit a portion of their resettlement benefits and are left with insufficient money to meet their needs and those of their families.

Participants in a focus group recounted that immediately they landed in New Zealand,

*“there was a call from home, that things are like this or like that, mainly asking ‘why don’t you take your brother to school?’ You get pressure and when you admit to get the pressure, you leave your own goal and start working for someone else’s goal. And when you start working for someone’s goals, so it’s the same scenario you left. It at times totals to nothing.”*



**Figure 10:** A business of milling corn in Dadaab camp started with remittances (Picture by Julius Marete; 2009)

Refugee expectations that they will make quick money when they get resettled are marred by joblessness or low-paying jobs or the fact that many of them are on benefits. Faced by such financial constraints, some opt for bank loans which then take a long time to repay.

*“A lot of refugee migrants came here to be rich the same day they came, but it takes them many years to adjust and you see when you work for 40 hours and earn 500 dollars a week you pay rent 100 dollars a week without saving. You see what we expected to get, we fail to meet our expectations. Many of us have lived here for 10 years now and we are not going to be rich. We have to work to buy a car. Sometimes take a loan and buy a car worth 10,000 dollars. From there you see, when you stop working, the car will be taken. So we have to work to raise finances, and we realise that’s not going to stop. This may take 10 years or more.”* (Sudanese focus group discussion)

#### 6.4.5. Integration and sense of belonging

Refugees arrive in New Zealand with their own traditions and cultural and religious practises. Somali and Sudanese refugees embrace their ethnic communities and in many instances settle near them. Participating in activities in their new communities and making friends with locals are two important ways of helping refugee migrants integrate. Those arriving without English find it difficult to easily make friends or even go about daily tasks without help.

*“We are facing the problem of integrating into the society. We are much different because of our skin colour. It is very hard for a different race to be easily accepted unless you have time, with people and speak out. So integration is hard also because of our cultural backgrounds. But because we come when we are old enough and matured, knowing what is good and what is bad in our culture, integration is hard and it’s getting harder.”* (Sudanese focus group discussion)

Participants in learning institutions found it hard to make friends too. One participant said she could not make

*“kiwi friends. They put me with the kiwi kids in school. First of all I found many of them strange because of the way they behaved. I couldn’t understand what the teacher was saying so I was moved into the migrant class. And there I got to meet people from overseas to socialise. To make friends with them and hang around with them.”*(Sudanese female participant)

*“In New Zealand now I can feel it is home but I don’t call it home because there are a lot of things that challenge me. I have got no voice, to speak against things I don’t like. If the government is not right, I cannot say that’s not right. Here in New Zealand if something goes wrong, they can target me.”* (Somali male respondent)

Younger participants expressed said they had to contend with questions they often answer about their nationality;

*“There is only this one question New Zealanders ask “where are you from?” From New Zealand you answer. You go into the community and at the university or supermarket, they ask you? Where do you come from? If I say I come from Mangere, they say NO! Where are you from? They want to know which country and now I can’t remember how many times I have been asked that question. They are repeatedly asking you if you like it here. So that gives you that feeling that you don’t belong to this country. You find that you have been isolated. When you realise you have been isolated, you develop a different identity. When you try to integrate, they ask “where are you from? We have no other home; New Zealand is our home now.”* (Somali focus group discussion)

Many refugee migrants settled near their communities or their clans' people where they can easily find identities. Resettlement agents observed that it is indeed difficult for refugees to make New Zealand friends. Children who already speak English become a major link, because they go to schools that are not of their ethnicity and easily make friends. They also act as interpreters and translators for their parents. Others who belong to social groups such as churches make friends and integrate more easily.

Sudanese and Somali culture expects children to obey their parents and respect their cultural or religious practices. Many children, however, do not adhere to these expectations. When children take the role of interpreting for the parents for instance, many parents felt they had lost the authority to make decisions as the heads of their families. In some instances, children have either twisted information, or exaggerate it to their advantage, leaving the parents feeling cheated. Having freedom and individual rights for children contrasted with some of the refugees' cultural expectations, so that some participants took a negative view of this freedom in relation to children. Those with babies and no driving skills found it hard to either get jobs or even go about their daily chores.

*"I came on a hard part. I came with my children, to New Zealand here and when I arrived, I found it is a very different world. It is a different world because the children come here and they have their own expectations. They follow what is going on in this country which is not based on what we have back there."* (Sudanese female participant)

A female Somali interviewee added,

*"I find it hard, bringing up children here, because of the language barrier, and other stuff. If its back home, we have uncles and aunties, and support of the family and everyone around you; and this helps a lot. Here you see you are separate from other people."*

The older participants felt it was important to maintain their culture, while respecting the New Zealand culture as well. The younger participants felt that in order for them to fully integrate, they had to give up their culture and embrace the New Zealand culture. They identified this as one major way of making friends with New Zealanders.

*“It was a bit hard. Because of cultural difficulties, sometimes you may do something and they say here in New Zealand we don’t do that. It may mean something different.”*  
(Sudanese male participant)

Resettlement agencies observed that people integrate into their resettlement societies in different ways.

*“Some people do and others don’t. People have different ways of integrating and resettling. Like you know in some communities we work with, they are quite conservative and that makes it a bit not easy for them to resettle here. Some people have difficulties in resettling and others resettle quite well.”*(Christchurch Resettlement Services aid worker)

Generally the role of volunteers and resettlement agencies was cited by the respondents as very important in helping them integrate.

*“In New Zealand society, you know we have two types of people. Good people that want to help (volunteers) and others wonder why you are here.”* (Sudanese focus group discussion)

It is important to note, however, that there are many things in New Zealand that the Somali and Sudanese refugee migrants are happy about. Many appreciated the fact that they have been able to meet their educational goals, enjoy greater freedom of choice, and feel secure.

A Sudanese female participant humorously commented that:

*“You remember what I had on the agenda when I arrived here. I didn’t accomplish my Karate skills training. I went to a Karate club here and gave it up because I realised it was not necessary for me here. I feel secure.”*

Essentially, the most important things that refugee migrants bring to New Zealand are their resilience, humility, and a great determination to succeed. The diversity that they bring to the New Zealand communities and their ability to stay together as one people and retain their culture, is a significant contribution. For this reason, many of them have enrolled in institutions of learning while others are contributing to New Zealand economy in their various workplaces. It is a great thing that New Zealand welcomes refugees from different backgrounds and cultures.

## **6.5. Conclusion**

This chapter presented the findings of this research in the refugees own voices from focus group discussions and in-depth interviews, both in New Zealand and in Kenya. These findings have been presented in a chronological order starting from refugees' pre-arrival experiences, their dreams of getting resettled in New Zealand and finally refugees' integration experiences in New Zealand. These findings, which indicate that there is both a positive and negative impact of expectations and experiences of refugees in the camps in Kenya on their resettlement in New Zealand, will be critically discussed in the following chapter.



## CHAPTER 7

*“The (refugee) migrants lived in crisis because they were uprooted. In transplantation while their roots were sundered, before the new were established, the immigrants existed in an extreme situation.”* [Handlin, 1951, p.6]

### **7.0. Discussion**

#### **7.1. Introduction**

The findings of this research as provided in the previous chapter will be critically discussed in reference to other relevant research. The pre-arrival experiences of refugees in the camps, their expectations of resettlement, adjustment, and integration of refugees into New Zealand communities will be explored. The impact of expectations and experiences of Sudanese and Somali refugees in New Zealand will be examined as well as strategies for coping developed by human services providers. Finally, a theoretical explanation of empowering refugees based on an African philosophy of empowerment will be explained from the findings of this research with support from other existing Social Work and Human Services theoretical underpinnings.

#### **7.2. Dreams and experiences of resettlement**

Among the durable solutions to issues facing refugees in camps, according to UNHCR, resettlement into third countries remains a very important one. UNHCR further states that, “resettlement involves the assisted movement of refugees who are unable to return home to safe third countries” (UNHCR, [www.unhcr.org](http://www.unhcr.org)). As a result of this UN policy, refugees from countries in conflict, and incarcerated in refugee camps in the first countries they fled to, have been resettled in many third countries in the west including New Zealand. Upon resettlement, they will be faced with issues highlighted in the findings from various themes that emerged from the analysis of this research presented in Chapter 6. As presented in the findings, refugees coming to New Zealand from refugee camps in Kenya have very high expectations of a good and comfortable life.

Interviewees talked about their experiences in the refugee camps in Kenya and their dreams of resettlement in New Zealand. They also talked about their experiences of resettlement in New Zealand and how the expectations they had in the refugee camps impacted their new lives.

In order to understand the dreams of resettlement, a participant recalled their life in the camps in Kenya to highlight the dire circumstances that so many Sudanese refugees found themselves.

*“It is so windy and sunny. The environment is hostile. Life is hard you know. The food is not nutritious and people eat one type of food for a very long time. That’s why people have lots of rickets because they lack a nutritious diet. You have no choice of what you eat. You are just like a cow; they take you to go and eat grass every day.”*

The refugees face a daily struggle to survive in the camps. Horrific stories are told to anyone who cares to listen about how many of them fled the war torn countries, and their experiences of the latest fighting between the Somali Transitional Federal Government of President Sheriff Hassan and the Islamist insurgents, the Al Shabab. Many have endured long travelling in all modes of transport, with hunger, thirst and fatigue leading to health problems. Some are traumatised by years of war and torture, having witnessed their loved ones butchered, shot or hacked down by their rivals. Some cannot trace their loved ones, and others have lost all their belongings and livelihoods (Banki, 2004; Horst, 2001; Crisp, 2000). Refugees’ individual stories of hardship reveal starkly frightening tales as well as stunning examples of resilience of the human spirit. More often than not, however, the narratives highlight tragic examples of fragmented families and experiences of extreme adversity. One participant describes her journey to the camps in these words:

*“When the insurgents arrived in my village at night, they started shooting indiscriminately at everyone. We all ran helter-skelter. Hell had broken loose. My husband had earlier been killed in the fighting, so I had my seven year old son and four year old daughter to worry about. We ran for many kilometres, and at dawn, we all regrouped to check on our loved ones and plan our next move. I traced my seven-year-old son but my daughter was missing. We could not turn back to look for her; neither could we just wait without food and water. So we started walking till we found transport to the Kenyan border. I cried and cried, hoping my daughter would turn up with the rest of the people still fleeing the country. She never turned up. I am devastated, I would rather know she is dead, than think every day that she could be somewhere suffering.”*

This experience is one example of the many that characterize the difficult living conditions and harsh realities of the daily challenges associated with forced migration. It also highlights a reason why the desire for resettlement can be very high among the camp dwellers. Many of them see it as their only escape from the misery of the camps. All those interviewed in the refugee camps expressed high expectations regarding life in resettlement. Stein (1980, p.10) notes that

“refugees’ expectations, often romantic and unrealistic, are quite different from what we know they should expect.” Many did not choose or even know which countries they were to be resettled in. All that mattered to them was resettlement in any Western country. As one participant noted,

*“You don’t have a choice! They take your forms. During our time, the New Zealand immigration officers came, and asked if we can’t to go to Australia, Norway, or any other country, why not come to New Zealand. You can’t say you don’t want to go. They will take you wherever.”*

Another Sudanese respondent said:

*“I have interests in New Zealand for education purposes. We came from a war-torn country and we must start our own life. In our country the government in northern Sudan charges us in the south for education. If more people were educated, there would be no problem. So we have big hopes of going to New Zealand.”*

Participants expressed various reasons why they would like to be resettled in New Zealand. Many wanted a better and secure life or a good education for themselves or their children. Others had expectations about better housing, work opportunities and family support. All were optimistic that they would be able to adjust to their new life in resettlement and rebuild their lives. All these factors play an integral role in enabling refugee migrants to integrate within New Zealand communities. On the other hand, refugee integration is a process equally affected by challenges that refugees meet upon their resettlement. Among the challenges they face are adjustments to a new culture, gaining proficiency in the English language, becoming educated, finding employment, and generally meeting their basic needs (Nash et al. 2004). This highlights the contestations around what constitutes successful settlement.

### **7.3. Contested Considerations of Integration**

The term ‘integration’ remains a controversial concept. Castles et al. (2009, p.12) conclude that “there is no single, generally accepted definition, theory or model of immigrant and refugee integration.” Two decades ago, the term had coercive overtones to refugee migrants who thought they would be required to abandon their culture in order to conform to the culture of their host community. In response, Breton (2009, p.7) defined integration as “the process whereby immigrants become part of the social, institutional and cultural fabric of a society.” More recently, the term has taken on a more accommodating meaning. According to

Valtonen (2008, p.62) integration refers to “the situation in which settling persons can participate fully in the economic, social, cultural and political life of a society while being able to retain their own identity.” This issue remains uppermost in the minds of many refugees as one participant highlighted:

*“We have a very strong culture and giving up your culture easily to accept other society’s culture is hard. Unless you are not willing to drop your culture, you will not integrate into the society. So people who have given up their culture and took the western culture, it’s been easy for them to adapt.”*

Many refugees arrive in New Zealand without skills to engage in meaningful employment. They point as well to discrimination and racism by New Zealand employers who do not understand the refugees’ cultures or the issues facing them. Many newly arrived refugees record high rates of unemployment, while some find low-skill and low-paying jobs. The New Zealand Immigration Service (2004) reports that 16% of refugees found jobs after six months, while 26% found a job only after two years. Long periods on the unemployment benefit and a felt obligation to remit money to their relatives still in the refugee camps combine to put many of them under financial constraints which can lead to social exclusion and seriously affect their ability to integrate successfully.

Refugee participants in this study emphasized the role played by the New Zealand Refugee Council and the newly formed New Zealand National Refugee Network. With branches throughout New Zealand, these organizations that are funded by the government, non governmental organisations and well-wishers, help to ensure that refugee voices are heard on issues such as housing, funeral rights, employment, language, representation, health, and family safety.

It is important to note, however, that there are many things in New Zealand that Sudanese refugee migrants are happy about as a focus group participant states:

*The law applies equally to everyone. The court system is also accessible to everyone. The health system and the social services are good. The other one is that no one is above anyone. If you know English or you don’t, you will find anyone to help you translate and you will be like anyone else. The government system is very much appreciated.. The other one is the driving system. It’s really good.*

Many appreciated the fact that they have been able to meet their educational goals, enjoy greater freedom of choice, and feel safe and secure. This comment, amongst others, highlights the need to consider both the strengths and the areas that need further consideration when examining the lived experiences related to resettlement.

Not all participants, however, felt that their expectations had been met after resettling in New Zealand. A male Sudanese participant who has been in New Zealand since 2003 said the expectations;

*“were very high. If I can draw a graph, I will show you the expectations of 2003, they were higher, expectations of 2006 were low, they are going down, when I start having my income or anything my expectations will go high again. So when you are coming into this country, the expectations are high.”*

This clearly confirms that adjustment to the refugees’ new environment comes in phases (Commission on Integration and Cohesion 2007; Joppke 2007). This is demonstrated in the model developed by the Minnesota Centre for Victims of Torture, in the USA, explained in Chapter 2 of this study that clearly articulates the phases refugees go through during their resettlement and the challenges they face. The integration domains suggested by Ager et al. (2008) have proved useful in examining the outcomes of these phases of refugee adjustment. It is therefore useful to recognize the interconnectedness of these domains and the need for New Zealand to provide the infrastructure and services for these means and markers of integration to be fulfilled. This can be equally applied to those refugees and migrants who have achieved what they would describe as successful settlement and integration, and those in the process of achieving this. In order for refugees to successfully integrate and achieve their aspirations in resettlement, they require coping mechanisms to help them develop skills and abilities to handle difficulties in resettlement and manage the stresses of their traumatic past lives (Pahud, 2008).

#### 7.4. Refugees' coping mechanisms

Coping has been defined as “constantly changing cognitive and behavioural efforts to manage specific external and/or internal demands that are appraised as taxing or exceeding the resources of the person” (Lazarus & Folkman, 1984, as cited in Harrop, Addis, Elliott & Williams 2006, p.5). In most instances, coping reflects how particular refugee migrants respond to their stressors. Valtonen (2008) has categorised coping in three broad strategies.

- 1) *Emotion-focussed coping*. This strategy is geared towards managing the stressors and stressful situations and does not focus on changing the stressing conditions. Individuals avoid or distance themselves from situations they consider stressing.
- 2) *Problem-focussed coping*. This coping process aims at changing the situation of the stressors by either adapting or learning new ways of solving the problems encountered.
- 3) *Coping through social support*. This strategy uses social support, such as material and emotional support, as intervention mechanisms to help people overcome their stressors.

There is no one coping strategy that is superior to the others, and individuals develop and apply coping mechanisms differently. Pahud (2008) further argues that if some factors in these coping strategies are overlooked, this would make it difficult for refugees to effectively cope with their new life in resettlement. This argument has strongly been supported in the findings of this research mainly by a participant working with an agency helping refugees. She stated that they

*“take a lot of humanitarian people in our refugee intake, it is important that they are resourced, you find that there’s a gap with young people turning about 20 and not going to school anymore; they don’t turn out to anything else and especially those with disability require more resources so that are able to cope with it.”*

Because subordinated populations such as refugees are alienated and powerless, they need to be linked to resources and helped to access human services that contribute to their well-being. Three theoretical approaches have been suggested as holistic approaches for intervention by

human service providers when working with refugees. These are the *strengths*, *empowerment*, and *ecological* approaches (Valtonen, 2008).

- 1) The *strengths* perspective entails distilling refugee resilience in dealing with tasks and stressors that help them build personal competencies that enable them to successfully handle their settlement situations.
- 2) The *empowerment* approach enables refugees to gain confidence in dealing with resettlement issues, ensuring that they are not marginalised and are in a position to receive social goods and resources in order to gain control over their own lives. The idea of empowerment ensures that refugees who are relatively powerless gain more power and recognition in their societies.
- 3) The *ecological* perspective focuses on the interactions between the refugees with their family members, neighbours, communities and their environment. Advocates of this perspective argue that “the purpose of social work is to elevate the goodness of fit between the people and their environments, particularly by securing basic resources. These resources may be tangible or intangible” (Valtonen, 2008, p. 114).

There is, however, a need for human service workers to employ these approaches within the appropriate cultural and religious expectations of their clients (Potocky Tripodi, 2002; Nash et al., 2004).

## **7.5. Impact of expectations and experiences on resettlement**

The successful resettlement and integration of refugees in New Zealand depends on a number of factors ranging from government policy, support services, refugee community dynamics and the individual’s capacities to cope with the stress of resettlement. As expressed by many participants in this study, all of these considerations have a bearing on the resettlement experience and how a person might respond to the challenges related to the following points that emanate from the findings of this research:

- (i) *Acculturation.* This is the process by which refugees adapt to the host culture. Miserez (1998, p. 98) notes that “acculturation is cultural change that results from continuous, first-hand contact between two distinct cultural groups.” In the process, changes in gender roles and status, and the emergence of new values, identities, and attitudes can lead to tensions and family conflicts as expressed by participants in a Sudanese focus group discussion in Auckland.

*“We have our own African culture and our culture cannot work here because when you live in Rome you do what Romans do.”*

Refugees from the predominantly patriarchal Sudanese and Somali cultures, for example, may have difficulty when women and children claim greater social and economic power than has been traditionally practiced. The different social constructions placed upon gender, time, family, parenting and many others highlights the complexities that a refugee must negotiate in a new culture.

- (ii) *Family separation.* On arrival in New Zealand, many refugee families are not intact. Some family members may have been left behind in the camps. Others may be coming to join their family after a long period of separation. Some may have come without any family support like this young female participant.

*“Our mum called and said she was gonna bring us to New Zealand, and so many years went by, nothing happened, and then we waited and heard nothing.”*

Such fragmentation as expressed by this participant has a profound impact on the family unit and weakens the social fabric (Lewig, Arney & Salveron, 2010).

In traditional patriarchal families, the woman’s role is often subordinate, focused on socialising and on raising the children, while the man is responsible for earning the money. In the absence of either the husband or wife, household roles change, causing problems that negatively impact child development and the health of family members. As observed by Valtonen (2008, p. 136), the “long and anxious periods of waiting for family reunification often make the process of personal



adjustment and adaptation more difficult.” Some may also suffer guilt because they are safe in New Zealand, while others in their family languish in the camps or have disappeared during the wars.

- (iii) *Loss, discrimination and isolation.* Some refugee migrants discover that their life in the camps had not prepared them for life in resettlement. Unable to find work or otherwise realise their expectations, they feel angry and lonely. The financial pressure on those who feel obliged to help family members still in the camps can also be very stressful. Racism, discrimination, religious stereotyping, and a lack of understanding of issues facing refugees within the host society may further hamper their efforts to adjust to their new life (Refugee Services, 2009). A Sudanese participant in Christchurch expressed his loneliness:

*“One thing about the problem facing refugee migrants is loneliness. People feel lonely, you know where we come from we have association due to our culture and we know many people. Here we face loneliness.”*

- (iv) *Education, Employment and English language proficiency.* Some refugee migrants arrive in New Zealand with no formal education and with difficulty communicating in English. This makes it hard to find work, obtain a driver’s license, or socialise with people from other backgrounds (Colic-Peisker & Tilbury, 2006). Those with academic credentials may not have them recognised in New Zealand. Gray & Elliot (2004, p.6) points out that “language proficiency is one of the greatest needs of older people (refugees). Lack of it affects their ability to access public and private support services and limits their ability to interact”; as confirmed by this female Somali participant who did not speak English.

*“You see here in New Zealand if you don’t speak English, it is hard to understand and be understood. When I go shopping, and people say hi to me and I don’t know how to answer back. And what they say about me, I can’t understand and you see here people are always polite. So I cannot understand the feelings people have about me.”*

(v) *Mental health issues.*

As previously mentioned in the findings in Chapter 6, some refugee migrants who have been exposed to traumatic experiences either in the home countries, in the refugee camps, or in their countries of resettlement suffer psychological and emotional disturbances and other mental illnesses. This emotional disturbance is referred to as Post Traumatic Stress Disorder (PTSD) (New Zealand Ministry of Health, 2004). People suffering PTSD may feel mistrust towards people they interact with, and may be depressed, suicidal, or suffer other major psychological disturbances. An Agency official interviewed reported that refugee migrants:

*“Have endured conflict, and direct involvement in the war, and in order to flee have made such incredible long journeys which brings with it some consequential health needs. One is Post Traumatic Stress Disorder (PTSD), and I think the majority of them will have some element of that. This may affect their ability to resettle”.*

Christchurch Resettlement Social Worker interviewee added that:

*“On the positive side they have social workers on long term to help the families. And there is the Hilmorton Mental hospital in Christchurch for the refugee mental services and we are working with people from the refugee migrant background.”*

This unique case indicates how vulnerable people from refugee backgrounds are to mental illnesses as a result of their traumatic past lives which can be aggravated by stresses of resettlement.

## **7.6. Harambee - an African model of empowerment**

The findings of this research confirm the importance of an empowerment approach based on the African cultural values of Harambee in Kenya. This is a term that literally means ‘all pull resources together’. Sudanese and Somali refugees have often experienced marginalisation both in the refugee camps and in resettlement. Their successful resettlement rests on their involvement in an empowerment process and their participation in mobilising their own resources in order to help them adjust to their new environment. As observed by Valtonen (2008, p.115) “it is becoming more evident that ‘refugee migrant’ collectivities themselves will also have to participate in the work towards a shift in power relations in the interest of

equal citizenship. They will also have to be seen as actors in the change process.” As one participant noted:

*“This can be done by all people of refugee background coming together. When we talk in one voice we can influence the government... We are part of this country today. So what needs to be done, is that we have (refugee) agencies, we have government agencies, we have NGO’s. All these need to help refugees in New Zealand in a good manner, but for them to do anything; the community itself will have to identify their needs.”*

*Harambee* is a traditional African spirit of community self-help that is solidly grounded in many indigenous African cultures and has helped empower many communities to start important local projects. Ngau (1987, p.524) describes *Harambee* as “the collective and cooperative participation of a community in an attempt to fill perceived needs through utilization of its own resources”. Human service providers and social workers have an important responsibility within this concept, not only in helping refugees but in helping New Zealanders understand the issues they face. To provide culturally appropriate interventions, they need to understand the cultural diversity of New Zealand society and develop a level of intercultural competence to handle the unique needs of refugee migrants (O'Hara & Weber, 2006).

Historically, refugee issues have been considered by host communities to be foreigners’ problems. But in light of the serious abuse of human rights that refugees have suffered, their experiences represent human rights issues for us all to consider. And because issues of human rights and social justice are fundamental to social work and human services practice, these professions must understand what refugees face if they are to empower them in adapting to their new environment. They play important roles in intervention, education, and advocacy against discrimination and racism. These different areas highlight important and diverse areas that social work and related professions must work to support new and emerging communities (Valtonen, 2008; Nash et al. 2004)

Participants in this research expressed a sense of self-efficacy and resilience in handling the difficulties they had encountered in their often traumatic past, and a strong desire to rebuild

their lives. They have dreams for their future. They want to learn, to enrol in schools and universities, to work hard, and be recognised for their talents and achievements. They want to be recognised as New Zealanders and participate in their new communities. These are important personal characteristics. As expressed by this male Sudanese participant in New Zealand;

*“When we come here, we need to make a contribution as humans to this country. We need to develop this country for all of us; refugees, migrants and the people of this country, because at the end of it we are all humans. You value me, I will value you. You know this is the most important thing. Because even if we come here as refugees, we have our values.”* [From a refugee focus group discussion]

They expressed concern over the stigma of being labelled a refugee for the rest of their lives. This labelling may aggravate psychological problems for some who have survived traumatic experiences either in the camps or in their home country. As Marlowe (2010, p.96) said: “It is possible to understand refugees beyond trauma-focussed identities and, importantly, to learn what their hopes and aspirations are for the future.” Because negative media coverage of refugee issues has led to stereotyping, discrimination, and racism by the host communities, such negative perceptions need to be identified and campaigns to counter such perceptions spearheaded by the governments of both Kenya and New Zealand.

Part of moving beyond trauma focussed perspectives is placing emphasis on people’s self-determination in developing coping mechanisms and crisis-solving abilities. Because refugee communities are often marginalised, human service providers need to work alongside these groups in collaborative ways to resources and opportunities that contribute to their well-being. According to Connolly and Harms, (2009, p. 146) social workers and others can be involved “in micro, meso and macro interventions that collectively address the multiple needs of refugees and at the same time advance their enjoyment of their human rights.”

Political integration is also an important factor related to citizenship and rights. Refugee migrants want to be included in the political and decision-making process in their host communities. Being eligible to vote, join political organizations, or vie for political positions are crucial factors in political integration (Kuhman, 1991). During the annual World Refugee

Day event held in Auckland on 24<sup>th</sup> June 2010, Adam Awad, the New Zealand National Refugee Network spokesman said:

“Unemployment is a huge issue. People are in the welfare system for a long time because their genuine voice has not been heard in policy making. We want resettlement to take shorter time and be easier for the taxpayers. We want our new arrivals to integrate as quickly as they can” (Awad, 2010).

In recognising the many levels that professionals both within and outside the refugee community can work to support people impacted by forced migration, the participant responses in this study give rise to the need to address the human rights injustices pre and post migration. There are gross violations of human rights in refugee camps, which the host governments need to more comprehensively, address in order to enforce the rule of law, ensure security, and meet the basic needs of all refugees. It also highlights the role of the international community to ensure that there are collaborative proactive responses to the development of humanitarian crises.

The findings of my research also highlight the need for more coordinated approaches to capacity building. Human service workers should receive training in how best to deal with the unique issues facing refugees (Nash et al. 2004). Given their personal experiences, refugees who have been in New Zealand for a long time should themselves be encouraged to take up such training so that it might be more culturally relevant for newer arrivals. Through the previously discussed spirit of Harambee, refugee migrants can involve social networks and community agencies in identifying and meeting personal, interpersonal, and political needs, thereby empowering them to take action to better their own lives.

The same collective responsibility may be needed by the warring Somali factions, African nations, and the international community in helping Somalia peacefully end the conflicts, as well as ensuring that Sudan democratically determines the independence of southern Sudan. This is the only lasting solution to the problem of political refugees from these two countries.

## **7.7. Conclusion**

In this chapter the findings of this research were critically discussed, and refugees’

resettlement, adjustment, and integration in New Zealand examined. The impact of their experiences and expectations in the resettlement process was highlighted, while taking into account coping mechanisms and human service interventions for the varying needs of Somali and Sudanese refugees. Finally, an African based empowerment explanation drawn from the findings of this research was provided. In Chapter 8, conclusions from this study will be drawn, citing any limitations encountered while conducting this research. Recommendations and implications of this study for policy both in Kenya and in New Zealand will be suggested. Finally, some areas for possible future research in this field will be highlighted.

## **CHAPTER 8**

### **8.0. Summary, implications and conclusions**

#### **8.1. Introduction**

It is evident from the findings of this research that Sudanese and Somali refugees have great potential for adjusting to their life in resettlement in New Zealand despite the challenges they have encountered in this process. In this chapter, the findings from in-depth interviews and focus group discussions conducted in Kenya and in New Zealand will be summarised in relation to the specified aims and objectives of this study. A modified model derived from the kinetic theory of refugee resettlement by Kunz (1973) will be discussed. This model is aimed at helping to understand the experiences of refugees during their flight into refugee camps and at various stages of adjustment to life in resettlement in second or third countries. A synthesis of various theories used to inform this thesis will be provided as well. The future trends of refugee resettlement and integration issues, and their implications on social policy both in Kenya and in New Zealand, will be suggested. Finally, the limitations encountered while conducting the research will be identified, and suggestions made for other research possibilities in this field.

#### **8.2. Executive summary**

The overarching aim of this study was to investigate pre-arrival expectations and experiences of Sudanese and Somali refugees from camps in Kenya and how these impact on their resettlement in New Zealand. This aim was met by answering the following key research questions.

- (i) What are the expectations and experiences of Sudanese and Somali refugees in the camps in Kenya?
- (ii) How do experiences of refugees in the camps and their expectations of resettlement impact their integration in New Zealand?

In this thesis the history of Sudan and Somali refugees fleeing conflicts in their mother countries into refugee camps in Kenya has been traced. These two countries that have

endured prolonged fighting, leading to a massive exodus of refugees fleeing into neighbouring countries and especially into refugee camps in Kenya. Kenya has continued to host approximately 360,000 refugees from neighbouring countries who are incarcerated in the Kakuma and Dadaab camps. Refugees endure long-distance travel, hunger, torture, killings, beatings, and other forms of persecution during their flight to the camps. Once resettled in the camps by UNHCR, they face a lack of basic necessities such as food, water, clothing, and shelter, and live for the most part in overcrowded conditions with poor sanitation and poor educational, and health facilities.

UNHCR has identified three possible solutions to the refugee problems in the camps. One is to voluntarily repatriate them back to their countries if there is peace. This is currently happening with refugees from Sudan, which has seen relative peace in the last few years. The second option is to voluntarily integrate them into the second country that is hosting them in the camps. Kenya refugee policy does not allow refugees to be integrated locally. The last option is to resettle the refugees into third countries, mainly in the West. Many refugees in the camps in Kenya have high hopes of resettlement, but only about 2% of them are actually resettled in third countries. These countries are preferred because they are seen to offer better living standards, educational and job opportunities, and respect for human rights. New Zealand, which is a signatory to the 1951 United Nations Convention and the 1967 Protocol Relating to the Status of Refugees protection, has historically resettled refugees from countries in conflicts since the 1930's. Sudanese and Somali refugees are some of the refugees hosted by New Zealand, which has an annual cap of 750 refugees. Others arrive in the family reunification category. In resettlement, refugees enjoy more security and better health, education, and social services. But they also face various challenges, including culture shock and acculturation, different climatic conditions and food, language barriers, racism, and discrimination. These challenges, together with pre-arrival experiences during flight and as protracted and incarcerated refugees in the camps, impact on refugees' behaviour, health, and well-being in resettlement.

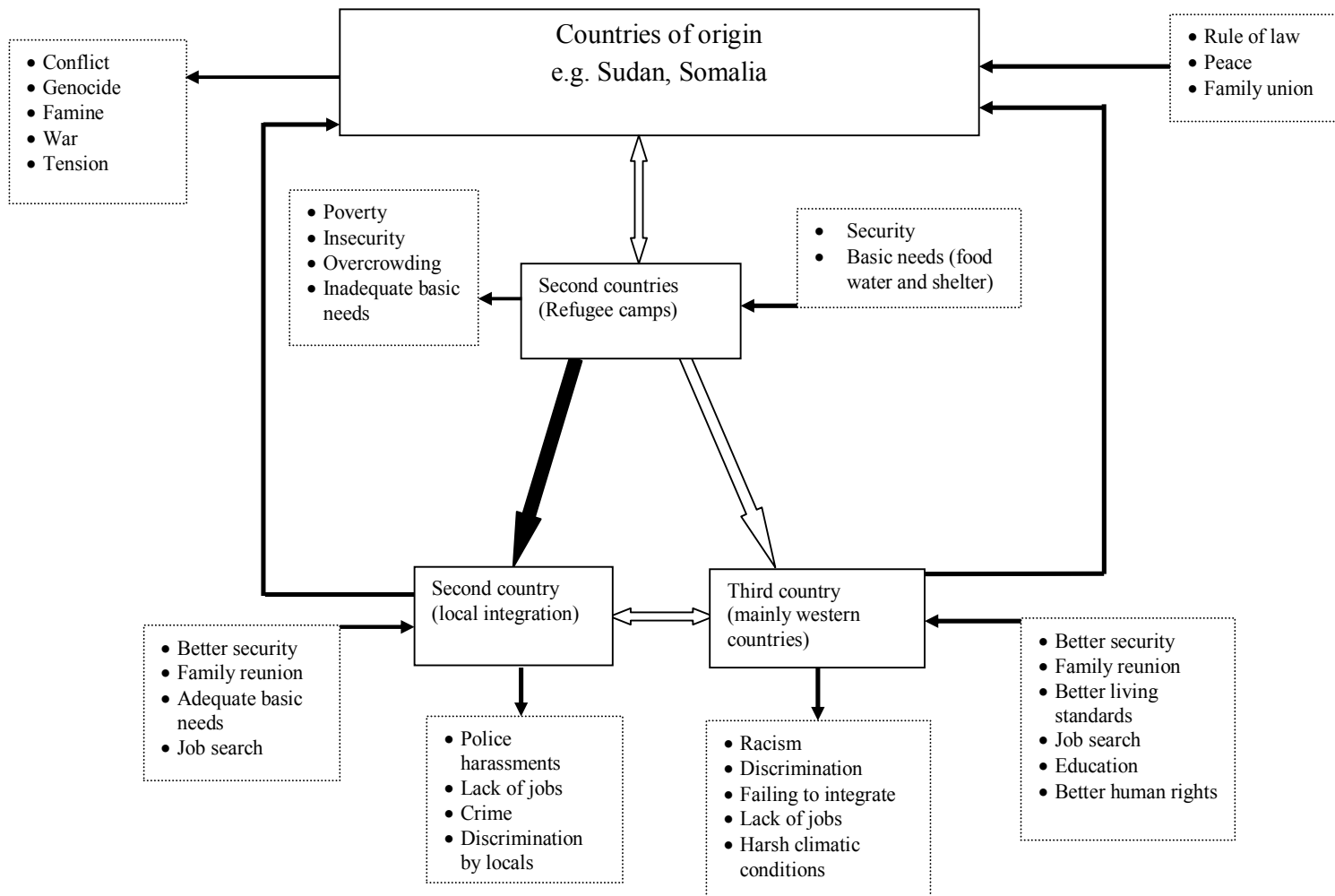
In this study, it has been argued that the expectations and experiences Somali and Sudanese refugees have prior to their resettlement have significant positive and negative impact on



their resettlement and integration in their new environment in New Zealand. Through a comparative analysis of refugee resettlement policies in Kenya and in New Zealand, it is evident from the findings that, although successful integration is highly dependent on individual refugees, policies play an important role in refugees' integration in their new communities. It was noted that information available to refugees in the camps about New Zealand prior to their resettlement played a major role in shaping their expectation of life in resettlement.

### **8.3. Implications for theory**

Kunz's "Refugee in Flight: Kinetic theory" (1973) posits that refugees conform to two kinetic forces. These are the forces of 'push' and 'pull'. He proposes that refugees are pushed out of their mother countries due to 'push' factors like war, famine, conflicts, or poverty, and 'pulled' to their new settlement by the prospect of security, better education, jobs, and improved living standards; which are basically indicators of integration (Ager et al. 2008). In his 1981 refugee theory, Kunz explored the challenges refugees face in exile and eventually their voluntary repatriation or return. The modified model in this research will show how all these factors are interlinked throughout the refugee resettlement process. In this model, challenges faced by the refugees in each stage of their flight and resettlement have been identified as the "push factors", while the advantages refugees may derive from their resettlement are the "pull factors". It is evident from the model that refugees' movement will be patrolled and greatly influenced by these "push and pull factors." The findings of this study confirm that these factors play a significant role on successful integration and adjustment of refugees in their new environment.



**Figure 11:** Model of refugee flight, exile and resettlement experiences

### **8.3.1 Integrating the theoretical perspectives**

Payne (2005) asserts that theoretical frameworks help to analyze and explain social structures and social actions. This study was informed using a triangulation of theoretical perspectives and by the empirical literature from other researchers in this area which focuses on Sudanese and Somali refugee pre-arrival and arrival expectations and experiences and how these affect them in their resettlement. Some of the theories come under social structures and others come under social action. Theories that come under social structures are human rights theory, social disorganization theory and feminist theory. Those that come under social action include the Minnesota Model of Refugee Adjustment, acculturation theory, Kunz's kinetic theory of push and pull factors, Harambee – the African indigenous theory and finally, coping theory.

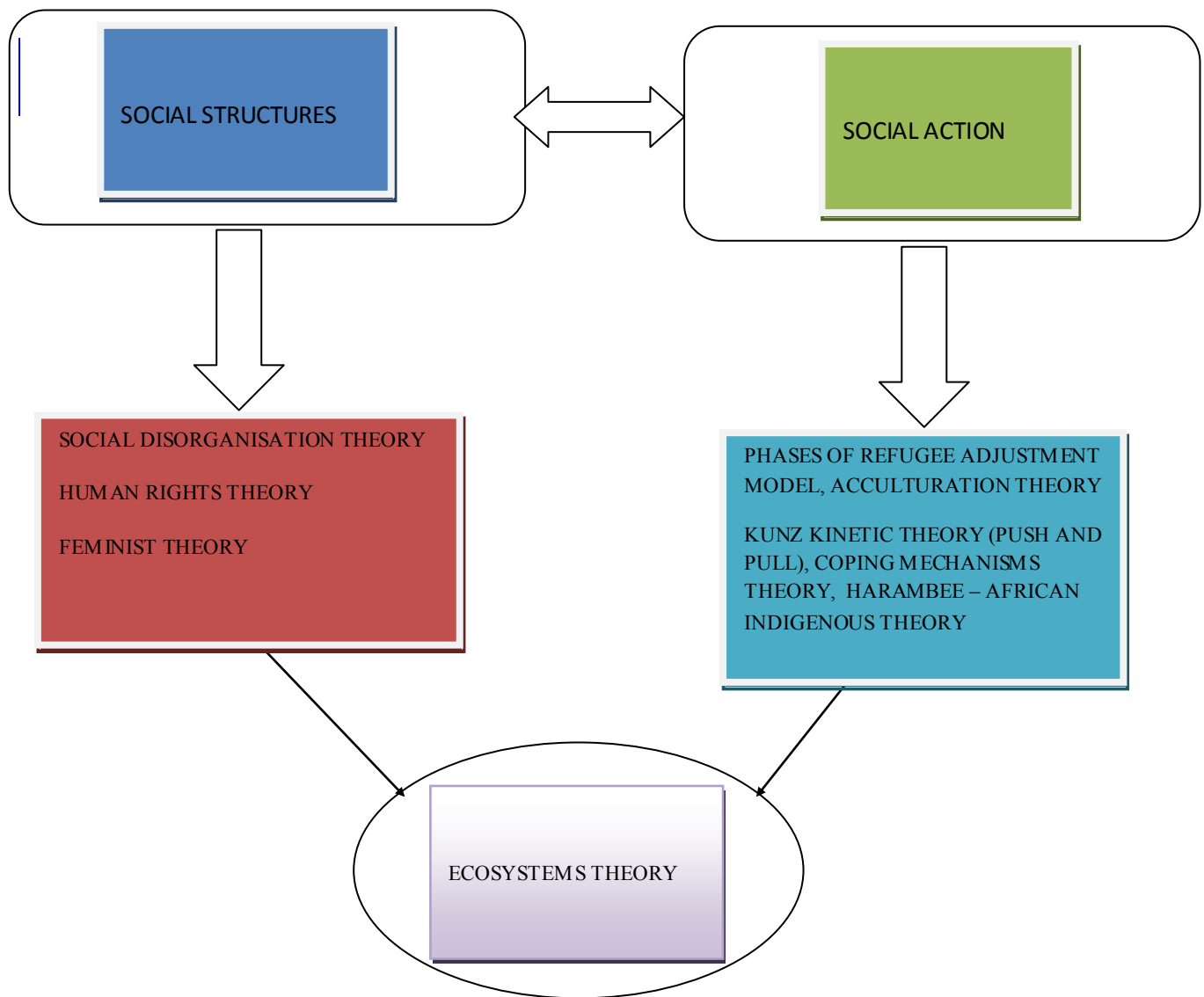
These theories were used to help explore thoughts on various complex and abstract issues on the refugee system in their various stages of resettlement. Exploring each of these theories has helped in understanding the complex issues facing refugees and how they can be useful for informing service providers during interventions. By examining the links between these theories within the refugee context this provided diverse perspectives on refugee movement and resettlement. According to Meyer (1988), social work and human services involve working with interconnected networks. This is the reason why an ecosystems meta-theory has potential to incorporate both socio-structural and social action domains as it positions the individual in the centre of the many systems that determine social action (Germain & Bloom, 1999). The ecosystems perspective (Auerswald, 1968; Meyer, 1976) which emanates from two theories namely ecology theory (Dubos, 1972; Germain, 1979) and general systems theory (von Bertalanffy, 1967) originate from biology.

“Ecological ideas denote the transactional processes that exist in nature and thus serve as a metaphor for human relatedness through mutual adaptation. General Systems Theory is a general science of wholeness that describes sets of elements standing in interaction, or the systemic interconnectedness of variables, such as people and their environments. It is an organizing conceptual framework in which otherwise unconnected elements are integrated into a synthetic view and fall into place”

(Mattaini & Meyer, <http://home.earthlink.net/~mattaini/Ecosystems.html>).

Mattaini & Meyer (n.d, p.1) further posit that “the ecosystems perspective has been almost universally accepted in social work and human services because it provides a framework for thinking about and understanding social networks in their complexity”. Therefore, an overarching ecological model provides a means of integrating a range of theories that can assist human service providers to understand and respond to the complex needs of refugees.

**Figure 12:** Conceptual framework for understanding impact of pre- and post-arrival experiences and expectations of Sudanese and Somali refugees.



#### **8.4. Limitations of the study**

Although this study has contributed to a deeper understanding of refugee resettlement experiences, some limitations were encountered at various stages of carrying out the study. Some of them have offered opportunities for further research, while others have been major lessons to be learned and considered in future research projects. Of particular note are the following:

- Conflict and refugees' issues are seen as political and sometimes security issues in many countries. There was a lot of suspicion from government officials and from the UNHCR about the researcher's visit to the camps and his speaking to refugees. The process of getting permission to the camps requires a rigorous vetting by both the Kenyan government and the UNHCR. Applications were made to them, and permission to visit the camps and speak to the refugees was finally granted. This process is time consuming due to bureaucratic government officials in Kenya.
- References, research books and materials on this area of study are limited. There is very little research done in Kenya about Somali and Sudanese refugees, and it was very difficult to develop a literature review with a Kenyan perspective of the refugee issues. The little research conducted by foreign researchers, many of whom have never visited a refugee camp in Kenya, is available but offers no comparative perspectives about Somali and Sudanese refugees.
- The language barrier led to the use of interpreters in the process of collecting data. There are evident weaknesses in this, since amateur interpreters may not provide accurate versions of what was told to them. They may withhold or exaggerate information, either for the purpose of being polite or to suppress information that might shame their community.
- Limited resources prevented travel to all camps in Kenya and to all areas of refugee resettlement in New Zealand.

## **8.5. Suggestions for future research**

The following were identified as possible research areas for future study:

- Integration is a two-way concept that involves the host communities and the newcomers. This research pursued the refugees' perspective of integration and resettlement. It would be important to examine the impact of refugee resettlement on the host communities both in Kenya and in New Zealand in order to get their perception of integration and resettlement of refugees in their communities.
- Longitudinal research, requiring more time and resources, is needed to follow the same refugees from the camps in Kenya to their resettlement in New Zealand.
- Domestic and family violence was found to be a major problem that further fuels the violation of human rights already existing in refugee camps in Kenya. There is a need to investigate the impact of this violence on the refugees' resettlement, as well as appropriate interventions to address the problem.
- There is a need to examine the effect of family disintegration that occurs during the flight of refugees from their home countries to the camps or as a result of their resettlement in third countries.
- The humanitarian response in the camps is uncoordinated and no integrated working principle is applied by human service providers in the refugee camps. During interviews with human service providers in the refugee camps, it was revealed that many humanitarian organisations did not have any theoretical commitments or any particular theory that was used to assess the needs of the refugees. There is a need, therefore, to carry out further research in humanitarian response in the camps in order to develop an overarching theoretical framework within which humanitarian organisations can operate in their efforts to administer humanitarian assistance to refugees in the camps.
- Mental health issues are common among refugees in the camps and in their resettlement. It would be useful to study the effect of these issues on the well-being of the refugees and how they affect them during resettlement.

## **8.6. Recommendations**

In the findings of this research, participants suggested overarching policy recommendations to be considered by stakeholders in refugee resettlement issues:

- 1) The government of Sudan and warring factions in Somalia should uphold peace and stop wars and conflicts with support of the international community. Participants from Sudan called for the international community to support the peace process during this transition period of granting Southern Sudan independence from the North.
- 2) From the study findings, it is apparent that there are gross violations of human rights in refugee camps in Kenya. The government of Kenya should investigate human rights abuses in the camps and enforce the rule of law to ensure security and meet the basic needs of all refugees.
- 3) Family reunification was mentioned by refugee participants in this study as vital to their wellbeing and integration. Some of the participants have waited far too long to be reunified with their family members.
- 4) More resources need to be made available to refugees in New Zealand to support refugee scholarships and social services such as youth clubs and sporting activities. Refugees need more support in finding work and availing themselves of study opportunities.
- 5) Since it was last reviewed only in 1993, the resettlement grant for refugees currently set at NZ \$1,200 needs to be reviewed again. The government funding cuts in health services and ESOL have left refugees with more costs that they find difficult to meet.
- 6) Human service providers working with refugees should receive training in appropriate practices to deal with unique issues facing refugees. Because they already understand the issues, refugees who have been in New Zealand for a long time should be encouraged to take up this training. Many suggested that the English

introductory courses should be handled by trained people from a refugee background whom new arrivals may easily understand, since many found it difficult to understand the Kiwi accent in their introductory English classes. Participants mentioned the need to introduce them to basic computing, as they found it very hard to either do their homework effectively or search for jobs online without adequate computer knowledge.

- 7) Negative media coverage of refugee issues has led to stereotyping, discrimination, and racism by the host communities, which adversely affects refugees in their resettlement. Such negative media perceptions about refugees in Kenya and in New Zealand need to be identified and campaigns to counter them spearheaded by the governments.

## **8.7. Conclusion**

For decades, Africa has seen increased violence and conflicts, causing deaths, famines, disease, and a massive influx of refugees. This has led to human suffering, constrained economic growth, and reduced the development of infrastructure and food production on the continent. It must be noted that the refugee problem in Africa will not only affect the region's stability and development, but is likely to spread to other regions as well, with a remarkable impact on global security and the environment. Concrete steps should be taken, therefore, by all African countries and by the international community with the help of developed economies, to break the conflict cycle in Africa. Smuts (1930, p.78) suggests that: *“if Africa has to be redeemed, if Africa has to make her own contribution to the world, if Africa has to take her rightful place among the continents, we shall have to proceed on different lines and evolve a policy which will not force her institutions into an alien European mould, but which will preserve her unity with her own past, conserve what is precious in her past and build her future progress and civilisation on specifically African foundations.”* This can only be done by developing policies that empower Africa as an equal partner in trade and a contributor to the global economy.



In conclusion, this research has endeavoured to fill a gap in scholarship of issues facing Sudanese and Somali refugees from the camps in Kenya in their resettlement in New Zealand. The comparative approach which has been employed has revealed consistencies, disparities, and patterns in the refugee experiences and expectations in various stages of their resettlement. It is therefore anticipated that this research will help address issues facing refugees and assist human service providers and all stakeholders who work with Somali and Sudanese refugees.

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### **Interviews Cited**

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**Angelina Jolie**, the United Nations High Commission for Refugees' (UNHCR) Goodwill Ambassador, Dadaab, July 2009

**Christchurch Resettlement Services**, Social Worker, New Zealand, July 2009

**Kenya Immigration official**, Nairobi, July 2009

**Refugee Services officers**, New Zealand, September 2009

**Refugee Windle Trust official**, Dadaab, August 2009

**Somali and Sudanese** Interviewees and focus groups' participants in Dadaab Refugee Camps and in New Zealand, June - December 2009

**UNHCR** Public information officer, Dadaab, August 2009.

# APPENDICES

## APPENDIX 1

College of Arts

Tel: +64 3 364 2176, Fax: +64 3 364 2683

Julius Muriungi MARETE  
9 Rudleigh Avenue  
Upper Riccarton  
Christchurch 8041



12 May 2009

002 AC 650.13

Dear Julius,

I advise that the Dean of Humanities and Social Sciences has resolved:

That the application of Julius Muriungi MARETE to enrol in a MA thesis in Human Services with a registration date of 1 March 2009, and a submission date (with eligibility for Honours, Merit or Distinction) of 28 February 2011, be approved.

Please note that your Masters Proposal is due to the College office by 1 May 2009. Your Masters Thesis Progress Report is due to the College office by 1 November 2009, and every 6 months following that date until the thesis is completed. The forms to be completed for your Proposal and Progress Reports are available for download at [http://www.arts.canterbury.ac.nz/for/postgrad/Masters\\_after\\_enrolment.shtml](http://www.arts.canterbury.ac.nz/for/postgrad/Masters_after_enrolment.shtml).

Please contact me at the College office if you have any further questions about your degree.

Yours sincerely

A handwritten signature in black ink, appearing to be 'Susanne Rose'.

Susanne Rose  
*Assistant Academic Manager*  
*College of Arts*

c.c. HSRV  
Transcript Number: 79186975  
Student Admin

## APPENDIX 2

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### Human Ethics Committee

Secretary

Tel: +64 3 364 2241, Fax: +64 3 364 2856, Email: [human-ethics@canterbury.ac.nz](mailto:human-ethics@canterbury.ac.nz)



Ref: HEC 2009/63

5 June 2009

Julius Marete  
School of Social Work and Human Services  
UNIVERSITY OF CANTERBURY

Dear Julius

The Human Ethics Committee advises that your research proposal "Resettlement or resentment? Expectations and experiences of resettlement of Sudanese and Somali refugees resettled in New Zealand from refugee camps in Kenya" has been considered and approved.

Please note that this approval is subject to the incorporation of the amendments you have provided in your email of 27 May 2009.

Best wishes for your project.

Yours sincerely

A handwritten signature in black ink, appearing to read 'M. Grimshaw'.

 Dr Michael Grimshaw  
*Chair, Human Ethics Committee*

## APPENDIX 3

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College of Arts  
School of Social Work and Human Services  
Tel: +64 3 364 2443, Fax: +64 3 364 2498, Email: [admin@sowk.canterbury.ac.nz](mailto:admin@sowk.canterbury.ac.nz)



29<sup>th</sup> May 2009

Julius Marete is a Keyan student studying at the University of Canterbury, Christchurch, New Zealand.

Julius is researching the effects of resettlement on Sudanese and Somali refugees in Kenya and New Zealand and is intending to interview refugees to gain information about their status as refugees and some of the issues that such people encounter.

It is his wish to make his findings available so that if necessary, governments may adjust their processes to allow for better decisions to be made on behalf of the many people concerned.

If you are able to assist Julius in any way that might allow him to complete his research effectively I would be very grateful.

Yours sincerely,

A handwritten signature in black ink, appearing to read 'Jim Anglem'.

Jim Anglem  
Supervisor  
Senior Lecturer  
University of Canterbury  
New Zealand  
[jim.anglem@canterbury.ac.nz](mailto:jim.anglem@canterbury.ac.nz)  
Ph. +64-3-364 2554

## APPENDIX 4



**OFFICE OF THE VICE PRESIDENT  
MINISTRY OF STATE FOR IMMIGRATION &  
REGISTRATION OF PERSONS  
DEPARTMENT OF REFUGEE AFFAIRS**

Website: [www.refugees.go.ke](http://www.refugees.go.ke)

Tel: +254-020-250120  
+254-020-340297  
+254-020-317393

Fax: +254-020-315012  
When replying please quote:

Maendeleo Hse 7<sup>th</sup> floor  
P.O. Box 42227-00100  
Nairobi, Kenya

RFG 1/20 VOL.8 (72)

13<sup>th</sup> July, 2009

University of Canterbury  
NEW ZEALAND

RE: PERMISSION TO VISIT DADAAB REFUGEE CAMP

In reference to your application seeking for permission to visit <sup>DADAAB</sup> Kakuma Refugee Camp, Mr. Julius Marete is permitted to visit the camp from 27<sup>th</sup> July to 31<sup>st</sup> July, 2009.

On arrival you are advised to report to the Camp Manager's office.

I hope this will enable you to achieve your mission objective.

  
B. S. KATELO <sup>42227-00100</sup>  
FOR: COMMISSIONER FOR REFUGEE AFFAIRS

CC: Camp Manager - Dadaab



## APPENDIX 5

College of Arts  
School of Social Work and Human Services  
Tel: +64 3 364 2443, Fax: +64 3 364 2498, Email: [admin@sowk.canterbury.ac.nz](mailto:admin@sowk.canterbury.ac.nz)



### Information Sheet

Julius Marete  
Master of Arts (Human Services) Candidate  
Tel. 0064 – 3 3667001 Ext. 3608

#### Dear Participant

You are invited to participate as a subject in the research project: Resettlement or Resentment? Expectations and Experiences of Resettlement of Sudanese and Somali Refugees resettled in New Zealand from refugee camps in Kenya.

The aim of this project is to investigate Sudanese and Somali refugees' expectations of life in resettlement while in Kenya prior to travel and their experiences of life in resettlement after arriving in New Zealand, and the policies in place in the two countries concerning refugees.

Your involvement in this project will be to undertake an interview and/or participate in a focus group discussion for approximately one and half hours. You may withdraw from the project at any time, including withdrawal of any information provided. The interview will be recorded by use of audio recordings and taking of notes, which you may decline at any given stage of the interview or discussion.

In the performance of the tasks and application of the procedures, may be the possibility of participants becoming emotionally distressed. If this were to happen, a referral to an appropriate support will be sought.

The results of the project may be published; assurance can be given of the complete confidentiality of data gathered in this investigation: the identity of participants will not be made public without their consent. To ensure anonymity and confidentiality, codes and pseudonyms will be used in the analysis and discussion of the findings.

The project is being carried out as a requirement for the Master of Arts in Human Services by Julius M Marete under the supervision of Mr. Jim Anglem who can be contacted at 0064 3 364 2554. He will be pleased to discuss any concerns you may have about participation in the project. Please be assured that your immigration status will not be affected in anyway by your consent or refusal to participate or by any answers you may give in this interview or discussion. The project has been reviewed and approved by the University of Canterbury Human Ethics Committee.

Yours Faithfully,

A handwritten signature in black ink, appearing to read 'Julius M Marete'.

Julius M Marete

University of Canterbury Private Bag 4800, Christchurch 8140, New Zealand.  
Tel: +64 3 366 7001, Fax: +64 3 364 2999  
[www.canterbury.ac.nz](http://www.canterbury.ac.nz)

## **APPENDIX 6**

### **Interview schedule and guidelines for in-depth interviews and focus group discussions**

All interviews began with greetings and introductions if I hadn't met the participant(s) before. Then the participant(s) read through the information sheet in order to acquaint themselves with the research aims. Participants were reminded of the importance of confidentiality in their focus groups, and assured that all the information will be anonymous and confidential. The information sheet and the consent forms were interpreted for participants who do not speak English. Participants were welcome to ask any questions, and were asked to skip questions they did not want to answer or withdraw from the interview any moment they wanted to. If they agreed to go on with the interview, they signed the consent forms and the interviews began. For the purpose of confidentiality, focus group participants were not introduced to each other but were given tags with codes. In some cases, these participants expressed their wish not to use the codes since they already knew each other, but agreed to be handling all topics and opinions expressed during the discussions as confidential. Participants were asked for permission to record the interviews on a digital recorder, and, if they declined, the researcher took down the notes on paper.

#### **The interviews started by giving demographic details i.e.**

- 1 Gender
- 2 Age
- 3 Status
- 3 Profession
- 4 level of education
- 5 Length of stay in the camps in Kenya
- 6 Classification of resettlement in New Zealand i.e. Quota refugee/family reunification
- 7 Length of stay in New Zealand (participants in New Zealand)

### **Guiding questions for interviews in refugee camps in Kenya and in New Zealand**

1. How was your life back in (Sudan/Somali) country before the war broke out? How was it after the war broke out?
2. How did you get to the refugee camps?
3. What (are/were) your experiences of life in the camps?
4. How (do/did) you like your stay in the camps? What challenges (do/did) you face? How (do/did) you cope with these challenges?
5. How would you describe humanitarian assistance provided to you by;
  - (i) Kenyan government?
  - (ii) support from local people in Kenya?
  - (iii) donors and nongovernmental organisations?
6. Why (would you like to/did you get) resettled in New Zealand?
7. What are the criteria of being selected for resettlement? If you are selected how do you travel to New Zealand?
8. What (are/were) your expectations, feelings and aspirations of life in resettlement? What challenges (do/did) you anticipate in your resettlement process?

### **For interviewees in New Zealand**

9. What are your feelings at present now that you are already resettled in New Zealand?
10. What is your experience of life in resettlement in New Zealand?
11. What do you like most in your life in resettlement? What challenges do you/your family face in process of resettlement? How do you cope with these challenges?
12. How would you describe humanitarian assistance provided to you by;
  - (i) New Zealand government?
  - (ii) support from individual New Zealanders and the community?
  - (iii) nongovernmental organisations?
13. Would you say that your experiences and expectations you had before coming to New Zealand have affected your life in resettlement? If No, (Why?) If Yes, (how?)

14. Have you met your expectations you had about your life in resettlement in New Zealand?  
If No, (why do you think so?) If Yes (how have they been met?). What are your future plans?
15. Is there anything else you would like to add in this interview? Thank you.

**Guiding questions for interviews with government and nongovernmental officials working with refugees in Kenya**

1. What is the history of your organisation/or government support to refugees?
2. What role is the government/your organisation currently playing in issues concerning refugees in the camps?
3. How do refugees get to the camps in Kenya? What is the government/your organisations policy towards this?
4. What do you think of the current situation in the camps? What challenges do refugees face? How do they cope with these challenges? What is the government /your organisation doing to help address these challenges?
5. How would you describe humanitarian assistance provided to them by;
  - Kenyan government?
  - support from local people in Kenya?
  - other donors and nongovernmental organisations?
  - your organisation?
6. In your opinion, why would refugees like to be resettled in New Zealand?
7. What are the criteria of selecting refugees for resettlement? If they are selected how do they travel to New Zealand? What do you think about local integration or voluntary repatriation of refugees?
8. What do you think are refugees' expectations, feelings and aspirations of life in resettlement? What challenges do you anticipate in their resettlement process?
9. How do you prepare them for life in resettlement in New Zealand?
10. Do you follow up on refugees already resettled in New Zealand? If yes, what do you think refugees like most in their life in resettlement? What challenges do they/their

families face in the process of resettlement? How do they cope with these challenges? Do you think refugees meet the expectations they had about life in resettlement in New Zealand? If No, (why do you think so?) If Yes (how have they been met?)

11. What successes and challenges have you encountered when helping Somali and Sudanese refugees? How do you overcome the challenges?
12. In your opinion, what is the lasting solution to the problem of refugees from Somalia and Sudan?
13. Is there anything else you would like to add in this interview? Thank you.

**Guiding questions for interviews with nongovernmental officials working with refugees in New Zealand**

1. What is the history of your organisation/or government support to refugees?
2. What role is the government/your organisation currently playing in issues concerning refugees in New Zealand?
3. In your opinion, why would refugees like to be resettled in New Zealand?
4. What are the criteria of selecting refugees for resettlement? If they are selected how do they travel to New Zealand? What do you think about local integration of Somali and Sudanese refugees in New Zealand communities?
5. What is the government's/your organisation's policy towards Somali and Sudanese refugees resettled in New Zealand?
6. Are you aware of Somali and Sudanese refugees' experiences of life in the camps in Kenya? If yes, would you say that refugees' experiences and expectations they had before coming to New Zealand have affected their life in resettlement? If No, (why?) If Yes, (how?)
7. What do you think refugees like most in their life in resettlement? What challenges do they/their families face in the process of resettlement? How do they cope with these challenges?
8. Do you think refugees meet the expectations they had about life in resettlement in New Zealand? If No, (why do you think so?) If yes (how have they been met?)
9. How would you describe humanitarian assistance provided to them by;
  - New Zealand government?

- individual New Zealanders and the community?
  - other donors and nongovernmental organisations?
  - your organisation?
10. What successes and challenges have you encountered when helping refugees? How do you overcome the challenges?
  11. In your opinion what is the lasting solution to the problem of refugees from Somalia and Sudan?
  12. Is there anything else you would like to add in this interview? Thank you.

## UNIVERSITY OF CANTERBURY - HUMAN ETHICS COMMITTEE APPLICATION FOR REVIEW AND APPROVAL

This form should be completed in the light of the Principles and Guidelines issued by the Human Ethics Committee. Applicants must read those before filling out the application form. The latest versions of both the Guidelines and the Application Form can be found on the website of the Human Ethics Committee.

website: <http://www.canterbury.ac.nz/humanethics>

**NOTE:- This electronic copy may not have sufficient space for completion of all parts of the form if downloaded as a blank copy of the application form. It is intended as a template for use by those staff and students who have access to a word processor. When typing in please type where the paragraph marks start after each question, not in the actual boxes.**

Staff members are reminded that the guidelines and the application form are subject to occasional amendment.

PLEASE SEND **twelve** printed or typed copies of the completed form, duly signed by applicant and supervisor or Head of Department, and of the relevant documents referred to in questions 3, 7, 8, 9, 10, 11, 15 to the HEC Secretary, Level 6, The Registry

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1. PROJECT NAME: **Resettlement or Resentment? Expectations and Experiences of Resettlement of Sudanese and Somali Refugees living in New Zealand from refugee camps in Kenya.**

2. NAME OF APPLICANT: **JULIUS M MARETE**

Contact Telephone No: **0210458306**

UNIVERSITY DEPARTMENT (or other contact address): **SCHOOL OF SOCIAL WORK AND HUMAN SERVICES**

email address (if available): **marete2002us@yahoo.com**

STATUS OF PROJECT (e.g., EDUC XYZ class project, M.A., M.Ed., M.Sc., Ph.D., Staff research study): **M.A**

**SUPERVISOR: MR JIM ANGLE AND DR ANNABEL TAYLOR**

OTHER INVESTIGATORS: n/a

SIGNED BY: Applicant: ..... Date:

HOD/Supervisor: ..... Date: .....

**A check page at the end of this application must also be signed by the applicant and, if the applicant is a student, by the applicant's supervisor**



Delete which ever  
is in-applicable

- 3 (a) WILL THE PROJECT REQUIRE ETHICAL APPROVAL FROM OTHER BODIES? e.g. Health and Disability Ethics Committee **No**
- If Yes please explain how this approval has been or will be obtained, enclosing copies of relevant correspondence.
- (b) WILL THE PROJECT REQUIRE APPROVAL FOR ACCESS TO THE PARTICIPANTS FROM OTHER INDIVIDUALS OR BODIES? **NO**
- (e.g., parents, guardians, school principals, teachers, boards, responsible authorities, etc.)
- 4 (a) IS THE PROJECT BEING EXTERNALLY FUNDED? **YES**
- If Yes, please identify the source of funds. (**NEW ZEALAND AID – SCHOLARSHIP**)
- (b) IS THE PROJECT COMMISSIONED BY, OR CARRIED OUT ON BEHALF OF AN EXTERNAL BODY? **No**
- If Yes, please identify the body.

#### **A. DESCRIPTION OF THE PROJECT**

Answer the following questions in language which is, as far as possible, comprehensible to lay people.

#### **5 AIM**

- (a) What is the objective of the project? **The main aim of this study is to investigate Sudanese and Somali refugees' expectations of life in resettlement while in Kenya prior to travel and their experiences of life in resettlement**

**after arriving in New Zealand, and the policies in place in the two countries concerning refugees**

(b) Describe the type of information sought. **Experiences and Expectations of Somali and Sudanese refugees in Kenya and New Zealand as in (a) above**

(c) Give the specific hypothesis, if any, to be tested. **none**

6 PROCEDURE

Describe in practical terms how the participants will be treated, what tasks they will be asked to perform, etc. Indicate how much time is likely to be involved in carrying out the various tasks. **Participants will be recruited voluntarily through purposive sampling and snowballing method and will undertake an in-depth interview with the researcher and/or participate in focus group discussions taking about 60 minutes**

7 DOES THE PROJECT INVOLVE A QUESTIONNAIRE?

**No**

If Yes, please attach a copy, if possible.

[Note:- The HEC does not normally approve a project which involves a questionnaire without seeing the questionnaire, although it may preview applications in some cases where the production of the questionnaire is delayed for good reason.]

8 (a) DOES THE PROJECT INVOLVE A STRUCTURED INTERVIEW?

**No**

If Yes, please list the topics to be covered and the questions to be used.

(b) DOES THE PROJECT INVOLVE AN UNSTRUCTURED INTERVIEW?

**Yes**

If Yes, please list the range of topics likely to be discussed.

(i) what expectations the refugees have upon resettlement and how these expectations differ from actual experiences.

(ii) factors that shape the refugee expectations of life in resettlement countries i.e. Kenya and New Zealand

(iii) how the policies of resettlement countries i.e. in Kenya and in New Zealand affect refugees' expectations and experiences throughout the resettlement process.

(iv) what roles the refugees expectations play in their experiences of resettlement and life in their resettlement country and if these are determinants of successful resettlement

(v) how refugees define success in resettlement and how this compares to successful resettlement in Kenya and in New Zealand

(vi) what factors affect the refugees' resettlement experiences

(c) IF THE PROJECT INVOLVES AN INTERVIEW OF EITHER TYPE, WILL IT BE RECORDED BY: **AUDIO-TAPE AND FIELD NOTES ..YES**

OR

VIDEO-TAPE?

**Yes**

**No**

(d) WILL THE PARTICIPANTS BE OFFERED THE OPPORTUNITY TO CHECK THE TRANSCRIPT OF THE INTERVIEW?

**Yes**

## **B. PARTICIPANTS**

- 9 (a) WHO ARE THE PARTICIPANTS? **Agencies and organizations working in resettling refugees in third countries, and Somali refugees and Sudanese refugees in Kenya and in New Zealand**

- (b) HOW ARE THEY TO BE RECRUITED?

If recruitment is by advertisement or letter or notice, please attach a copy.

**The recruitment will be done through snowball method**

- (c) WILL ANY FORM OF INDUCEMENT BE OFFERED?

**No**

If Yes, please give details and a brief justification.

- (d) IF A SELECTION FROM A GROUP IS NECESSARY, HOW WILL IT BE MADE?

(e.g., randomly, by age, gender, ethnic origin, other - please give details.)

**RANDOMLY**

- (e) HOW MANY PARTICIPANTS (OF EACH CATEGORY, WHERE RELEVANT) DO YOU INTEND RECRUITING? **A representative of each agency involved in resettlement programs in Kenya e.i UNHCR, Refugee Windle Trust, Kenya Immigration officials. In New Zealand representatives of the New Zealand Refugee Services, Christchurch Refugee Services and 20 Somali and 20 Sudanese Refugees**

## **C. INFORMATION AND CONSENT**

10. WHAT INFORMATION IS BEING GIVEN TO PROSPECTIVE PARTICIPANTS?

Please attach a copy of the Information Sheet (or sheets if there are different categories of participant or if responsible persons, other than participants, need to be informed).

**Information sheet and consent form are attached in this application**

**[NOTE:- Projects which involve only an anonymous questionnaire may not necessarily require a separate information sheet, provided that the rubric of the questionnaire includes your name and contact number as well as the other points contained in the model shown in the GUIDELINES. In general, however, the HEC recommends that participants be given an information sheet, which they may retain, unless there are good reasons against such a procedure.]**

**11 HOW IS INFORMED CONSENT TO BE OBTAINED?**

- |               |  |            |
|---------------|--|------------|
| (a)           | The research is strictly <u>anonymous</u> , an information sheet is supplied and informed consent is implied by voluntary participation in filling out a questionnaire (include a copy of the rubric for the questionnaire as in Appendix C of the Guidelines) | <b>No</b>  |
| <br>          |  |            |
| <i>or</i> (b) | The research is not anonymous, but is <u>confidential</u> and informed consent will be obtained through a signed consent form (include a copy of the consent form and information sheet)   | <b>Yes</b> |
| <br>          |  |            |
| <i>or</i> (c) | The research is <u>neither anonymous nor confidential</u> and informed consent will be obtained through a signed consent form (include a copy of the consent form and information sheet)   | <b>No</b>  |
| <br>          |  |            |
| <i>or</i> (d) | Informed consent will be obtained by some other method. (please specify and provide details)   | <b>No</b>  |
| <br>          |  |            |
| (e)           | Where confidentiality is promised, what will be done to ensure that the identities of participants cannot be known by unauthorized persons? (e.g. use of pseudonyms and disguising of identifying material) <b>use of pseudonyms or codes</b>                  |            |

**[Note:- Separate information sheets and consent forms may be required if there are different categories of participant, or if consent is needed from responsible persons, other than participants.]**

**12 ARE THE PARTICIPANTS COMPETENT TO GIVE INFORMED CONSENT ON THEIR OWN BEHALF? All participants will be 18 years and over** **Yes**

If No, please explain:

- (a) why they are not competent to give informed consent on their own behalf.
- (b) how consent will be obtained.

**D. RISK, DECEPTION, PRIVACY**

13. WHERE WILL THE PROJECT BE CONDUCTED? **UNIVERSITY OF CANTERBURY with fieldwork in New Zealand and Kenya**

14. FORESEEABLE RISKS TO THE PARTICIPANTS Yes
- (a) Is there any risk to physical well-being? NO
  - (b) Could participation involve mental stress or emotional distress? **In the process of speaking about experiences, may be the possibility of participants becoming emotionally distressed. If this were to happen, counselling support would be offered.** Yes
  - (c) Is there a possibility of giving moral or cultural offence? No

**If the answer to any of those questions is “Yes”, please indicate briefly the nature of the risk and what actions you could take, or support mechanisms you could rely on, if a participant should become injured, distressed or offended while taking part in this project.**

15. IS DECEPTION INVOLVED AT ANY STAGE OF THE PROJECT? No

**[NOTE: The use in the information sheet or consent form or questionnaire of a title which differs from the project title given in this application form, in order not to reveal the real aim of the project, is considered to be a form of deception - however mild.]**

If Yes, please

(a) explain how and why it is to be used and how the participants will be 'debriefed' following their participation in the project. **NO**

(b) attach a copy of the debriefing sheet prepared for use by the researcher or for distribution to the participants after their participation in the project or after the completion of the project. **NO**

16. WILL INFORMATION ABOUT THE SUBJECTS BE OBTAINED FROM THIRD PARTIES? **YES**

If Yes, please state:

(a) the identity of the third party or parties. **Use of gatekeepers in organisations working with the refugees with a request to involve some volunteers in the study.**

(b) why such information is needed. **To identify participants invite for the interviews**

(c) whether appropriate consents for access to such information have been or will be obtained. **Consents will be obtained**

(d) whether the use of such data in your research project needs the consent of the participants. **Any information concerning the participants from these third parties will have to be verified and consented by participants**

**[NOTE: It may happen that by virtue of your job, you have right of access to information concerning the participants. Such information may have been given by the participants for a particular purpose or collated by yourself or colleagues in the normal course of your job. The use of such information for a quite different purpose (i.e., a research project culminating in some form of report) may well require that potential participants at least be informed that their agreement to participate may involve such use. The Information Privacy Principles should be consulted for guidance in this area.]**

**F. DATA STORAGE AND FUTURE USE**

17 HOW WILL THE DATA BE STORED? **In my private study room in a locked cabinet**

(a) Where will the data with identifying information be securely stored? **In my private study room in a locked cabinet**

(b) Where will the data with no identifying information be securely stored? **In my private study room in a locked cabinet**

**Note: All storage facilities should be locked and should be in rooms which can be locked.**

(c) Who will have authorised access to the data? **The researcher and the supervisors**

(d) What will be done to ensure that unauthorized persons do not have access to the data? **Will be safely kept in a lockable desk in my private study room**

(e) What will happen to the raw data at the end of the project? **Will be destroyed/deleted 3 YEARS after thesis has been accepted and graded.**

18 WHAT PLANS DO YOU HAVE FOR PUBLICATION OF THE DATA? **Will be presented in form of a thesis**

19 ARE THERE PLANS FOR FUTURE USE OF THE DATA BEYOND THOSE ALREADY DESCRIBED? **Yes.**

If Yes, please describe the future use. **For further studies and a follow up**



**publication adhering to the guidelines of the Human Ethics committee.**

**[NOTE: It may be the case that such future use should properly involve the production at an appropriate later date of additional information sheets and/or consent forms prior to such use.**

**In that case, copies of those additional documents should be sent to the Human Ethics Committee, along with a covering letter referring to the present project, for HEC approval.]**

---

Secretary, Human Ethics Committee

E

## CHECK LIST

Please check the following items before sending the completed form to the Committee.

Circle N.A. i.e., Not Applicable, where appropriate.

All the necessary signatures on page 1 have been obtained.

[☒]

All the necessary approvals under Q 3 have been obtained or are the

subject of correspondence of which copies are attached.

[☒] or N.A.

A copy of any questionnaire, with an appropriate rubric at the beginning

or accompanied by an appropriate covering page, is attached.

N.A.

A list of interview topics and, for a structured interview, a reasonably

detailed list of questions, is attached.

[☒] or N.A.

A copy of any advertisement, or notice, or informative letter asking

for volunteers is attached.

N.A.

A copy of each information sheet required is attached.

[☒] or N.A.

A copy of each consent form required is attached.

[☒] or N.A.

A copy of the required debriefing sheet is attached.

N.A.

Attention to the preceding check list is intended to ensure that the application and its documentation have been thoroughly reviewed by the applicant and (where applicable) by the supervisor and that the preparation of the project is up to the standard expected of and by the University of Canterbury.

The signature of the applicant will be understood to imply that the applicant has designed the project and prepared the application with due regard to the principles and guidelines of the HEC,

that all the questions in the application form have been duly answered and that the necessary documentation has been properly formulated and checked.

**APPLICANT'S NAME :-**

**and SIGNATURE:-**

---

The signature of the supervisor will be understood to imply in addition that, in the judgment of the supervisor, the design and documentation are of a standard appropriate for a research project carried out in the name of the University of Canterbury or for training in such research.

**SUPERVISOR'S NAME:-**

**and SIGNATURE:-**

---

For HEC use.

**Comments.**

**Recommended action**

- (1) Approve
- (2) Approve subject to some action (**SPECIFY**)
- (3) Defer approval until applicant and/or supervisor have responded to points raised.
- (4) Withhold approval and return the application for redrafting and resubmission.
- (5) Reject the application and return it to the applicant with reasons given.
- (6) Refer the applicant to another authority, e.g., Health and Disability Ethics Cttee.

Secretary, Human Ethics Committee